





New Thought Essays.

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In liberated moments we know that a new picture of life and duty is already possible. The elements already exist in many minds around you of a doctrine of life which shall transcend any written record we have.—*Ralph Waldo Emerson.*

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An Introduction to the New Thought.

IN the following Essays I have tried, so far as I have knowledge, to present a study of life in its various phases from a spiritual basis, contending that the ideal man existed before the external expression, and that life's great object is the unfolding of the perfect ideal. When one has attained a realization of this truth, he will seek to work from the center of things outward, thus reversing what is supposed to be the regular order of life—the acquirement of knowledge and understanding from without, by working from the circumference toward the center. I do not deny the need or utility of any or all material things, but contend that there is an invisible force that finds its outer expression in them; that we should understand their true relation as cause and effect; and that the external manifestation has no power and no existence—save as it derives these qualities from the inner.

We are entering a new cycle of religious thought, in which spirituality will make manifest its true value; and

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with its influx will come a brightness and a glow of life hitherto unknown. There has been too much gloom—even despair—bound up in the materialistic religion of the past. The time is now ripe for the establishing of an ever-new religion. You ask, Is it to supersede Christianity? No; it is to *re-present* Christianity. It will supersede the Calvinistic nightmare, which, hanging over Christendom like a great, black cloud, shuts out the light and blights the life of the true Christ-religion. The theology of Calvin has been like a vine, winding and winding itself about a tree of which it is no part and sapping out its life. But the vine has grown old and is losing its power to harm—while the tree still lives. When the Christ-religion stands revealed in all its purity and glory, the old order of things must pass away.

John Calvin was no more a Christian than was Mohammed; they were both inspired by the law, "An eye for an eye, and a tooth for a tooth." Both went to the same source for their religions—the Old Testament, not the New. The Christ law of non-resistance had no place in their creeds. In the coming religion, however, life and immortality will be brought to light, and the gospel of glad tidings will be proclaimed anew. The negative and fatalistic philosophies that were the natural outcome of a perverted Christian belief will vanish before the coming sunshine.

In his natural state, man is an optimistic being. His mind, however, may become engrossed in a fatalistic religion or a negative philosophy; and when such is the case, his thoughts must necessarily be colored by the nature of

his belief. But no man can be thoroughly happy or well who contemplates the negative side of existence. He that takes the bright and hopeful side is the one who does the most good—and *gets* the most good out of life.

I have pictured life as a journey with many roads, all of which lead to one goal. I have tried to show that man, if he would, might understand the laws of life aright, and through conforming thereto attain to both health and happiness in the immediate present—or, choosing to disregard knowledge and disobey the law, through many and varied hard experiences be brought at last to see that there is neither rest nor peace save through obedience to the Will of God, and that the fire of bitter experience tends only to purify and perfect the life; furthermore, that we are responsible for the disease and distress that come upon us—for these are only the natural outcome of perverted mental states, there being an exact correspondence between inner and outer conditions: hence, the mind that images things pure and good, things true and eternal, will express wholeness and strength of body; that, in a word, health is a question of knowledge.

I have shown how it is easier to be well and strong than sick and diseased; how we make our own environment by relating ourselves either in the true or false way to persons and conditions about us; how we can make life what we *will* to make it; that we are endowed with certain powers and possibilities that, when used aright, attract to us all things needful; that through the development of latent power comes the greatest satisfaction of life; and that we are not to be forgetful of the inner bread of life

any more than of the bread necessary to sustain and nourish the body.

I have explained how true desire and meditation have a definite effect upon the breath, causing us to breathe strong and deep—this function, in turn, having a beneficial effect upon the body; why we should never worship any outer form or symbol, but try to understand aright what it stands for; that symbolism has had and will continue to have its use as a stepping-stone from the form to the spirit of things; that none of the faculties with which we are endowed should be put to any perverted use, such as influencing another mind against its own will, but rather to advise or suggest the true course to follow in life—never seeking to compel, it evidently being a part of the plan of creation that each soul should work out its own salvation; and thus that Spiritual Science has for its object the illumination of the way of life, not the forcing of any one into the way—the metaphysical healer being expected to let his own light so shine that others, seeing and acquiring knowledge thereof, may thereby be induced to enter into the way of life.

I have tried to impress upon the minds of my readers that we should seek to prove the truth of all things, holding fast only that which is good; that we should seek the Truth for its own sake, rather than through any love of the marvelous or any spirit of curiosity in regard to the occult or mysterious, knowing that there is an orderly course in life and in knowledge that brings each true development in its natural way, and that we can understand its needs and uses only as we have knowledge

concerning the law that regulates it; that the mind is to be neither superstitious nor skeptical concerning unfamiliar things, but should be receptive, so that truth may find an abiding-place in its recesses; and that all physical things are representative of mental states and conditions.

The power to communicate our thoughts to persons at a distance through mechanical aid is, after all, only the representative of a higher condition of thought-transmission without the aid of any kind of visible mechanism. Conditions are just as necessary to fulfil the law by which thought travels along an electric wire as they are to the law whereby thought travels without mechanical accessories. We have found that if the living thought in the life of man is that which heals him and makes him strong, then this vibratory force can be transmitted directly from mind to mind, giving health and strength to many—for we are all members of one great body.

So far as I have been able to comprehend the teachings of the great Master, Jesus of Nazareth, I believe that the statements presented in these Essays are in perfect accord with all he taught. None can dispute that he sought to inculcate the love and everlasting mercy of God; that God is *Spirit*, dwelling in the hearts and lives of his children, to whom he gave health and life and all other good things; that his kingdom is in the souls of men; that his desire is that man should express outwardly his inner power; that knowledge and understanding of all things would come through seeking after God; and that Divinity is to be sought and found within rather than without.

The true Christian is the one who lives the Christ life—

thinking the Christ thoughts and doing the Christ deeds—his faith fixed in the eternal power of God rather than in any external thing.

In conclusion, I wish to impress on my readers that God's law is eternal and unchanging, and that only through knowledge of and conformity to the law can each and every problem of life be solved and the entanglements that seem to beset us be cleared away. A realization of God in the life is our greatest need, for it will bring to us our greatest happiness.



LIFE AS A JOURNEY.

If you purposed taking a journey into a strange country, where the language, manners, and customs of the people were different from those of your own land, and where the climate differed radically from yours, you would make it your business to become as well informed as possible concerning that country. This, according to most people, would be the common-sense way of acting; and a man that did not thus equip himself would be considered neither prudent nor wise.

We are all on a journey that begins in the cradle and ends only when the physical form is laid away: a journey that, though fraught with momentous consequences, we must travel whether we will or not—the journey of life.

How about the way of life? How about the road that we must travel? Do we know aught concerning it? Has it been the chief thing in our lives to seek knowledge regarding this way; or have we closed our eyes to the light and walked aimlessly along in the night of human error? There is a broad way, filled with pitfalls for the unwary, and it grows harder and harder every step we take. It is the way of sin and death. We cannot deny its existence, for there is evidence of it on every side. - And there is a strait and narrow way that leads unto life eternal.

In one or the other of these ways, each and every one is walking. There is no middle course. The broad path lies well beaten about us on every side; yet it is not necessary, in order to attain to a knowledge of the inner way, to kill out love of earthly things, of things beautiful,

or even normal appetites and desires. It is needful, however, that we should understand the relative value of all that surrounds us in the world of form. It is necessary to make all appetites and desires subordinate to the inner impulses of the soul; for, if we attach undue value to things having but a transitory existence, a time comes when we must lose them, and we have nothing to repair the loss. Many have run the full gamut of everything that the world can possibly give; and what have they for their pains? Are they happier or more contented than others? Has the world afforded them a lasting satisfaction? No; the end is weariness of mind and vexation of spirit. The broad way, which promised so much and was to fill the life with joy and pleasure, has brought only sorrow and pain. The reason is that the goal set for man's attainment lies far beyond the boundaries of anything that pertains to earth. Man is a spiritual being placed here in physical form; his body is of the earth, but his soul belongs to the higher realms of light and love. Salvation—freedom from the bondage of worldly appetite and desire—comes to the soul when it truly knows its heavenly origin.

"I am the Way." This is the assertion that the universal Son of God makes to all who would follow in that way; for God's kingdom is within the soul, where the will, the power, and the life of God find expression, and, working outward, result in wholeness and completeness of mind and body. Thus the strait and narrow way is to be found within—through understanding that the life and the mind of God are active forces, in fact the only forces, in our being.

From considering the Way, let us turn our attention to the Truth. How shall we know it, and, through knowing, obey it? While truth is eternal and immutable, our views of it are constantly changing. Our conceptions of the present will not be those of the future. As the true

inner light—that light which lighteth every man that cometh into the world—discloses itself to the soul, a conscious realization that not only the Way but the Truth lies within thrills every part of one's being. "I am the Way; I am the Truth." This is the voice of God speaking in the soul of man; and from this altitude we may exclaim, with Jesus the Christ, "Before Abraham was I am." Before the soul ever gained an expression through form, it existed as an ideal in the mind of its Creator.

Truth, therefore, is neither to be sought nor found in the world without, for the law, the word of God, is written on the tablet of man's heart, and no one can have knowledge of this law save as it is made manifest to him from within—save as he can read the word and understand the law. The whole outer world is but the symbol, or expression, of the inner world. Visible things change and pass away, but the force that brought them into existence neither slumbers nor sleeps, but ceaselessly continues its work of creation and re-creation, generation and regeneration. In vain do we turn our attention to the outer world for a knowledge of truth. We study the various forms of life, from the protoplasm to the physical body of man; yet have we discovered aught concerning the life that animates these forms, or anything regarding the intelligence that causes each organism to follow out the mode of existence to which it is best adapted? No; we are blind to any knowledge concerning these things. The arts and the sciences prove absolutely nothing advantageous to man in his quest for Truth.

It must be admitted by all, if man is a spiritual being, an immortal soul, that knowledge of things that pertain to soul-growth—to the unfolding of powers latent within the soul—must be of greater importance than anything or everything in the outer world. Have the arts or the sciences anything to say on this question of soul-develop-

ment? No; they play no part whatever. The intellectual development of the age is immersed in the letter, losing all sight of the spirit.

A man that is on the purely animal plane of existence is blind to any other; the gratification of appetite is all that he knows; his life is bounded by these things, and the light of higher planes is shut out. The man that dwells on the intellectual plane of existence believes Reason to be his highest faculty; hence, he worships at her throne, and is blind to the light that comes to him from any higher plane. Is the soul's salvation dependent upon this intellectual development?

If our hypothesis concerning life be found in the interior world, then working from that premise we may follow out a line of reasoning that will prove the truth of our belief. But, in the outer world, how easy it is to find any number of hypotheses, each capable of logical demonstration! Therefore, scholars and scientists are in a constant state of disagreement. Students in strictly exoteric lines of thought take exception to the hypothesis of spiritual science, asserting it to be vague and unsatisfactory; but can it be any more so than some of their own hypotheses? Were their basis always true, their logic would be conclusive; but what do they know, in some cases, even of their basis? For instance, what does any scientist know of an atom? Did he ever see or touch one? No; yet science imparts what purports to be exact knowledge concerning atoms: that all those of the same element are identical in weight; those of different elements possess different weights; an atom is indivisible; the number that indicates the weight of the atom of any element is the same as the combining or equivalent number of that element. For example, the composition of water is definite and unchangeable. It consists, by weight, of one part of hydrogen to eight parts of oxygen. The multiple of

hydrogen is always one, and that of oxygen always eight, in water—one of hydrogen with eight of oxygen generating water. The oxygen is not, therefore, eight times superior to the hydrogen in neutralizing or saturating power; they are exactly equal: hence, the quantities taken are called equivalents. Thus, when two bodies combine with a third, they are both equivalents of the third; they are also equivalents of each other, and unite in exactly the same proportions.

From this theory of atoms is based the "atomic theory" of the universe. But who knows whether the atom is a divisible particle or not? Who knows that the atom has even an existence? Is not the hypothesis of the material scientist more "vague" than that of the spiritual scientist, who affirms that there is but one supreme Power in the universe, which imparts its own life to all living things and gives of its own intelligence to the degree that all forms may require to express their perfect fulness? Is this hypothesis vague and unsatisfactory, when on every side we see the evidence of life's unceasing action—when in and through everything is made manifest some degree of intelligence? There must be a supreme Source from which flow all life and all intelligence; and how can we know the truth concerning it, save as we study it in our own lives? We certainly cannot find it in the outer world of form.

The God in man declares the truth to him. If we were to listen to that inner voice we would be guided into the way of all truth. The soul, realising its oneness with God, its inseparableness from the Source of all life and love, knows that there is but one Power, one Life-force, in the universe, which, speaking within the soul, declares: "I alone am the life. And the words that I speak unto you, they are spirit and they are life." Man's true kingdom, therefore, is not of this earth; it is the control, by the real "I," of both mind and body, so that the individual will

may be in perfect accord with the Will of the universe, and that we may express in our lives the divine ideal. The Way, the Truth, and the Life are to be found only within; time spent in seeking them elsewhere is wasted. True knowledge comes through obeying the higher impulses that well up in the soul, and through bringing our thoughts into accord therewith.

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THE MENTAL ORIGIN OF DISEASE.

Every physical condition has a corresponding mental state. Change the mental state, and you change the physical condition. The body is what we make it—strong and whole, or weak and diseased. If we are in harmony with universal law, we must be harmonious ourselves. When our wills are in opposition, through selfish desires or emotions, we become weak and discordant.

The will has a definite effect on all parts of the body; but nowhere is it more noticeable than on the neck. Its true action gives strength to that part of the organism, while lack of will gives weakness. Where there is perverseness of will, or self-will, it often occasions stiffness or soreness of the neck. The scriptural statement that the Jews were a stiff-necked and rebellious people is only an illustration of the power of self-will.

The arms and hands, as the instruments of execution, are closely connected with the will and intellect. They are therefore considered the most executive part of the body. It is quite possible, with an educated sense of touch, to perceive different shades of will and intellect simply by the clasp of another's hand; and many are able to determine by this method whether or not a person is possessed of mental firmness.

Persons that are thoughtfully disposed invariably incline the head slightly forward; but one whose thoughts are constantly striving to reach a given destination in advance of the body droops the head and shoulders decidedly

forward. Where the head is thrown back, it indicates physical development and independence. Frequently we notice people with their arms akimbo; this is also an indication of an independent frame of mind. When the arms are carried close to the sides, however, a lack of independence is indicated. Stiff thumbs, bending outward, indicate firmness; but when they fall in toward the palm of the hand, a lack of mentality is shown.

The lungs are acted upon by desires. When these are intense and true, we breathe strongly and deeply. The right base of all breathing is the diaphragm; proceeding thence, the breath is under proper control. Our mental faculties should be used to develop every organ in the body. Where there is a lack of mind development, the corresponding organ will become first weakened and then diseased. It is not remarkable that nineteen persons in every twenty are troubled with coughs, colds, and other lung difficulties, for they use little more than half their lung power, their breath being exhaled from the chest instead of the diaphragm. Desire is properly the aspiration for things good and true; it controls the out-breathing, while response to the desire is the receiving of inspiration corresponding to the in-breathing. Our ordinary respiration is seldom really strong and deep—for it is only as man asks that he receives; it is only as he knocks that the door is opened to him; it is only as he seeks that he finds.

Man is created in the image and likeness of his Creator. He is endowed with certain faculties of soul and mind, and his salvation depends upon their proper use and control. His mission is to work out the powers and possibilities wrought in him from the beginning. After all, this is only a reasonable service; it is the one duty he owes to God and to his fellow-men. Through this development he most truly worships God and becomes most helpful to his race.

Mental impulses have a decided and definite action upon the heart; but no impulse is so strong in this respect as that of love. True love—which is the love of universal good; which is the sun that shines for all; which is beneficent—strengthens every organ of the body to a degree equaled by no other soul-impulse or mental faculty. It is the crowning, dominating influence in the soul of man, transcending all others. When Jesus was asked concerning God, he could form no loftier conception than the highest impulse of his own soul. He answered, "God is Love." All intellectual conceptions of Deity are as nothing when compared to this expression of a feeling so great as to be indescribable in human language.

The blood corresponds to the life-force which is "in all, through all, and above all." From the heart of love, it is sent coursing throughout the organism to replenish its needs. After fulfilling its mission, it returns to the heart, where it undergoes a process of purification and renewal—whence it proceeds again to supply the needs of the body. In this interaction of heart, blood, and body, we find typified the correspondence existing between God and man. The vital forces proceed from the Supreme Heart of the universe, to nourish and supply every living thing therein; then they return to God, to be again sent out on their vivifying errand. "We live in God, and know it not."

The brain is undoubtedly the principal organ of the mind, but the mind is not the chief part of man; neither is the brain the chief part of the body. Mind of itself originates nothing; it is ever acted upon by the higher impulses of the soul. Mind is not the germ of life; it is merely its reflector. It derives its being from the higher impulses, and its office is to relate itself to them. In this manner, man may become truly related to the outer world.

The bodily organs corresponding to man's innermost being are those located in the trunk—chiefly the heart.

When the heart is affected by emotions produced from without, we experience irregularity of action. When the life of man seems to be thus tainted—a condition invariably caused by a wrong relationship to his environment—the blood, after a time, becomes “poisoned;” it no longer carries true nourishment to the different parts of the body. Then it is said that the blood is “diseased.” There are different expressions and degrees of this life-poisoning condition: for instance, one form of it is called rheumatism; another is evidenced by cutaneous eruptions, etc.

Anger has a decided effect upon the blood, producing first an excessive flow. As stated in the previous article, wherever there is an excess of action, there must be a corresponding reaction. It is not possible for any one to indulge in repeated outbursts of anger without adversely affecting the blood. Mental inflammation will surely result in physical inflammation, as one cannot be separated from the other. Anger, hatred, fear, selfishness—these are the cause of more physical disease than all other mental states combined. Bile derives its true action from sweetness and kindness of disposition; its flow is then directed to the corresponding needs of the body. But its false action is usually caused by mental bitterness and a feeling of repulsion toward persons or things.

True physical digestion comes through proper mental digestion. It is noticeable that intellectual people are generally troubled with either indigestion or dyspepsia. They make the intellect the god of their being, depending on it to the exclusion of the higher impulses, thereby producing an unbalanced state. The intellect should not be underrated; it is necessary, however, to show its true relation to being—as a *reflector*, not a producer, of light. One of the most common causes of indigestion lies in the effort of certain persons to acquire knowledge rapidly. They

cram the mind with many things they have not mentally digested, and this mental indigestion is the forerunner of a corresponding physical condition. Again, we find people with good digestion who do not properly *assimilate* their food. This result corresponds to knowledge which they have clearly perceived but failed to use. We must first thoroughly digest what we read, think of it, talk it over, thoroughly assimilate it—then we can make it our own. We must live it—must be it; and if we are bright, hopeful, and cheerful, we shall have no trouble with the digestion and assimilation of our physical food.

The kidneys and secret organs are affected by the *secrecies* of life. Into every life enter many thoughts and conditions too sacred to mention, even to one's dearest friends. These things act upon the private organs to strengthen and keep them whole; but the false secrecy of life—the desire to cover and hide evil things from the knowledge of others—produces weakness and disease of those parts. False passions inflame, and in time consume, the secret organs of the body.

As already pointed out, the lower limbs correspond to the sustaining power, and the feet to the rock of understanding, or the foundation upon which the body rests. If our trust be placed in "the Giver of every good and perfect gift," we shall experience no weakness in these members; for we shall feel that the sustaining power is ever with us, to guide and direct our feet into the "paths of righteousness."

To what extent is this philosophy applicable to the young? Frequently children have diseases to which grown people seem also subject; and the questions are often asked: How can such a malady be the result of any fault or shortcoming on the part of so young a person? Why is it not possible for this disease to be the result of contagion or heredity?

The mind of a child may be likened to a sensitive plate. It is more easily acted upon by the thoughts of others than is the mind of an adult, especially if such thought-action proceed from the mother or nurse. Should a mother become very angry, her child may feel the influence to such a degree that a feverish condition would ensue almost immediately. The fears of parents often act injuriously upon the minds of their children, the thought-images in the minds of the former being telepathically transmitted to those of the latter. This is the true meaning of "heredity."

Heredity of thought is more powerful than heredity of blood. Most physiologists assert that there is an entire change in the organism of the body once in seven years, while some name a shorter time. Now, if we inherit a specific disease through the blood, it would be quite natural to expect that, after seven, or fourteen, or twenty-one years, this ailment should be entirely eradicated. The fact remains, however, that many years later than the period last named, maladies that had afflicted the parents have appeared in the children, being classified as "hereditary diseases" by the medical profession.

This idea of heredity is becoming rapidly displaced by another "discovery." It is now almost universally conceded by the medical fraternity that the majority of the ailments formerly attributed to hereditary taint are caused by disease germs, or bacilli. Thus, even by medical authority, the belief in the transmission of disease through heredity is relegated to the past; it no longer plays an important part in orthodox diagnoses. Still, from the standpoint of mental science, heredity cannot be ignored. Every child undoubtedly receives an inheritance of mental pictures from the minds of its parents, which have a pronounced effect upon its life. The Bible may be taken literally when it says that God shall visit "the iniquity of the fathers upon the children unto the third and fourth

generation of them that hate" Him. Note particularly the clause that I have italicized.

If a child has inherited evil (unwholesome) mental pictures, and in manhood still allows them to affect his life, his condition will be similar to that of his parents. If, on the other hand, he should realize that his true inheritance comes from God—that "every good and perfect gift" comes from his eternal Father—the false inheritance would lose its power; it would be overcome by the true. The only real, true, and eternal inheritance is from God. All others are but transitory and illusive.

If parents would only realize the effect produced upon their children by their thoughts, they would be much more careful in their mental processes. The subject-matter in the mind of the parent influences the life of the child for good or ill. A child is ever prone to express his parents' thought. Selfishness and greed, when seen in children, are but the outward expression of identical qualities hidden in the minds of the parents. A child is natural, and expresses just what he thinks. Up to a certain age he is the mere reflector of the thoughts of others; but a time comes (earlier with some children than with others) when he asserts his individuality, and claims the right to live his own life. While still affected by the thoughts of those surrounding him, and by the mental images produced by his parents, a child nevertheless soon begins to reason, to think, and to act for himself. Especially at this juncture he should meet with every encouragement.

Many parents try to break the will of their offspring in order to make him conform to their wishes; but the wilfulness of the child is often but a reproduction of that of the parents. If the latter consider it necessary to change a child's will, they should attempt to do so only through love and gentleness. A child should receive a reason for doing, or for not doing, a certain thing, if he ask it from his

parent. It is his privilege, as fully as that of his elder. It is even more important in his case, for a grown person can often comprehend the reason without asking it, and without its being told. After telling a child to do a certain thing, and he asks why, it is not the proper and true way to deal with him to answer: "Because I told you to do so." The child has both a thoughtful mind and a keen sense of justice. There is no doubt that, in regard to most questions, we should deal more carefully with children than with grown people. How often are children punished while their parents are in a state of anger! How often would a parent refrain from punishment were he to wait until his anger subsided! Absolute justice is as necessary in dealing with a child as with an adult.

MENTAL AND PHYSICAL CORRESPONDENCES.

The law that demonstrates that force displays itself by working from within outward is the only rational explanation of the visible world. The form expressed by force is of no significance in our comprehension of the law. If followed from its origin outward, it will be cognized as but a sign or symbol corresponding to the thought within.

If the human body corresponds to the mind within, does it fairly represent it? Or may we take into account the tension, resistance, and pressure of other things and conditions without? Such influences are impelled chiefly by human thought. We live in an atmosphere of thought-currents—of thought-vibrations. Unless, by the law of correspondence, there be that within our own mentality that corresponds to this disturbing thought-influence of others, no reflex action is possible from within to the human body without. Hence, we are the arbiters of our own destiny. We must place ourselves in perfect harmony with the law, and build our house upon a foundation of rock.*

Even the effect of ante-natal thought-influence upon the mentality of a child (evidenced upon its body) can be overcome by knowledge and practise of this law. Happiness may transfigure a countenance of very ordinary appearance to one of beauty. Where there is beauty of form, interior harmony or beauty of thought must exist to a

* "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."—Matt. vii., 25.

great extent. Perhaps for generations some peculiarly harmonious quality of mind has asserted itself, and, unconsciously adapting itself to the law, has produced the outer expression of a beautiful being. In turn, such beings, by cultivating discord and inharmony through adverse thought-action, can change their appearance and that of their posterity to imperfection. In each soul, however, lies dormant the power to surmount these conditions, to free itself from the shackles placed upon it by other and stronger minds, to assert its sovereignty, and to blossom under the sunlight of true thought into the bodily expression of a perfectly ordered mind. Therefore, we cannot altogether hold others responsible for the effects of untrue thought-action upon our bodies.

The principle of correspondence between mind and body is based as follows: Man is heaven within—earth without. The Divine spark dwells at the very centre of his being. His garment of clay, which is the outward manifestation of his being, belongs to all that is external in creation. Man unites within himself two worlds—the outer and the inner; but one law acts through both. The outer is the natural sequence of the inner, which is the vital spark, the enduring nature of man. All growth proceeds from this inner man. The outer is of itself nothing, i. e., it is entirely dependent on the inner being. Every change that affects it is the result either of growth or of lack of growth. The body is at best but a transitory manifestation of mind.

These two entities, the outer and the inner, appear to be separate; but they have a very real connection. The true correspondence of any outward condition is only to be found through a knowledge of its inner representative. The whole visible creation is but an expression of thought. All outward manifestation is but the symbol, or clothing of thought, which is constantly shaping for itself new ap-

parel. Man derives all knowledge, at first, through the medium of symbols. All spiritual teachers have, in the past, used symbols as a means of instruction. The spiritual plane is the plane of causes; the physical plane is the plane of results. Everything material proceeds from a spiritual cause. The process is, first, the forming of spiritual thought in the mind of man; secondly, the consequent direct result evidenced in his nature. Materiality, therefore, is the result of spiritual thought. Everything begins and ends in the being of man, who is an embodiment of the Spirit of God.

The conditions of material life are transitory and changeable. Their forms lead from, and return to, the spiritual. This is the mystery of life: A process with an ever-changing form, visible in all things—whether of the mineral, vegetable, or animal kingdom. "One state is swiftly succeeded by another; there is no permanent state or condition of form."

Let us now consider the intimate relationship that exists between matter and spirit—body and mind. Metaphysical healing has fully demonstrated that the imaging faculty of man is responsible for all the ills from which he suffers. One disease is no more imaginary than another. Everything we do or think must first be imaged in the mind; hence, everything in the intellectual and physical man may be said to proceed from the imaging faculty. Our thoughts are first ideated, then expressed outwardly. The expression must correspond to the inner thought. If this is inflamed, inflammation will make itself felt in the body. If a person is given to thinking harsh, unkind thoughts, or saying cruel, cutting things—if he is sarcastic in his remarks—it will certainly be found that this mental state has produced neuralgia; or, if he is sensitive to the unkind remarks of others, the suffering expert-

*Spencer: "Direction of Motion," page 231.

enced inwardly will express itself outwardly in neuralgic pains.

There is a fourfold action between mind and body that should be understood. The primary cause for everything originates in the mind, and thence works outwardly. First, the mind acts; this is followed, in turn, by a responsive action of blood and muscles; then comes mental reaction, which is followed by physical reaction—the body thus responding to the ever-varying moods of the mind. Consider as an illustration the action of anger. We know that this is a mental emotion, but note its instantaneous effect upon the blood and muscles. The heated and contracted mental state produces a corresponding physical state; and, according to the laws of being, the excessive action produces a corresponding reaction. When this reaction takes place, there is a decided lowering of tone in the mental condition of the angry person, which is inevitably followed by a weakened state of the body. This law applies equally to emotions other than anger.

For everything real in life there is an unreal semblance, which is its contradiction. For every true impulse that enters the mind from the soul, there is a simulacrum that acts on the mind from without, producing a false emotion, which, in turn, tends to destroy the physical organism. One builds up; the other tears down. One works from the inner outward, while in the other this action is reversed. True emotion is caused by the inner impulse; its contradiction is caused by persons or conditions external to the personality.

Wherever mental contraction is found, you will find its physical antitype. Muscular contraction is often caused by sorrow for loss of friends, or of money. Wherever loss is felt to a marked degree, corresponding contraction takes place in the body. Muscular rheumatism frequently results from grief for the loss of friends. Paralysis is usually

caused by mental shock. It may be regarded as a withdrawal of the life forces; i. e., the blood, no longer flowing naturally throughout the body, fails to carry sufficient nourishment. Paralysis may be caused by different kinds of mental shock—anything that strikes deeply into the life of the individual. A failure in business often causes paralysis, the lower limbs in that case being affected to a great degree. The limbs correspond to the sustaining power; and, through the loss of money, the personality believes the sustaining power to be withdrawn. Sometimes, without shock, when the rest of the body seems perfectly well, the limbs lose their power of locomotion and refuse to carry the body. This is usually caused by the loss of friends or others upon whom the person was dependent, or by the loss of worldly goods. The true sustaining power—the power that will sustain in any or every emergency—is to be found in the "One Source of Life," the only Power that sustains us eternally.

All the different senses have their inner correspondences. We see with our minds, and according to our mental vision will be our physical sight. A person with very little mentality may see clearly at a great distance as well as near at hand; but, regarding this and all other faculties, the plane to which the person belongs should be considered. Comparatively little is required of a person on the animal plane of existence. Obedience to the law on that plane is the only thing necessary; therefore, one who has advanced no further might be remarkably advanced, physically, without showing any different order of intelligence from that displayed by an animal. But even on that plane it is necessary to have all the wisdom of the animal kingdom; thus, throughout all the varying planes of thought, the outer must ever respond to the inner.

Those who are "far-sighted" will be found to have some condition of mind corresponding to that weakness. A

careful examination will show that, regarding things apart from themselves, they can see clearly. Possibly they are interested in the welfare, habits, or customs of other nations; but concerning surrounding conditions and people they are blind, or form but a weak conception. A correspondence may be found between family neglect and this condition. The opposite condition, near-sightedness—whereby people see objects near at hand distinctly, but very indistinctly those at a distance—finds its correspondence in interests confined too closely to family matters and an immediate circle of friends: thoughts that give but little if any attention to outside matters. Very often the conditions are inherited—the thoughts of the parents have left an impress on the mind of the child, and the latter, not having overcome these parental conditions, continues in the same line of thought.

We should all see clearly, both at a distance and near at hand. In recognising immediate duties, we should not be unmindful of the fact that we are members of one family; that each part of the human race is essential to all other parts, and *vice versa*. When our sight becomes clouded, and we see objects but dimly, we may become cognisant of the correspondence if we examine our own mental state. We are sure to recognise a decided limitation in our mental vision, and if we remove this condition our physical sight will quickly correspond, become improved, and in time fully restored.

A change of sight attributed to advancing years proceeds from an altered train of thought. With most persons the eyesight is better in youth and early manhood than in middle age. There are periods in life when the sight certainly changes. Dimness of vision occurring at middle age corresponds to a lack of mental perception regarding many things that were thought to have been clearly understood in the past. Instead of each day add-

ing clearness to our perception of their attributes, we find our ideas becoming more vague; we do not rely upon our own view, but resort to other means to have the subject placed more clearly before us. These methods correspond to sight derived from without, rather than from within; from books and from the minds of others, rather than from our own. Occasionally, aged people experience a renewal of sight; this corresponds to an awakening of the spiritual powers within—to the inner perception of truth.

Many persons are said to hear better with one ear than with the other. This is easily explained. Some people care to hear only one side of a question—that on which their sympathies are enlisted; they are not willing to hear both sides. Again, there are persons that do not wish to be disturbed by having to listen to a recital of the sorrows of others. They consider it an advantage not to have their conscience ruffled by the knowledge that such misfortunes exist; accordingly, they close their ears, harden their hearts, and go through the world in total disregard of the welfare of their fellow-men.

The relationship between the blood and its circulation is of great interest; for the blood symbolizes the Principle of Life, which is in all and through all. Soul-impulses acting on the blood produce a healing influence; purity of thought begets purity of blood; true mental action causes the blood to flow normally throughout the body. Conditions acting on us from the outer world are largely responsible for mental impurity and improper circulation of the blood. A disturbed circulation can nearly always be attributed to the emotions.

One who thinks to excess will find that such action produces an untrue movement of the blood, causing it to flow unduly to the head. The brain demands both rest and nourishment. The circulation should tend as much to one part of the body as to another. True circulation is

effected through an even development, so that no one faculty shall predominate. All unpleasant emotions have an adverse action on the blood. Anger, hate, malice, etc., so poison the blood that it cannot give the desired nourishment to the body. It is not the food we eat, but the thoughts we think, that produce impure blood. "Not that which goeth into the mouth defileth a man," but out of the mind proceed evil thoughts, which defile the blood. Keep the thoughts pure, and the blood will be correspondingly pure. Control all unreal, emotional conditions through the higher understanding. Digest that which is essential to your highest welfare, and the mental digestion will become physical; the food eaten will digest thoroughly, become assimilated, converted into blood, and serve to nourish and strengthen the body. A pure, unselfish mental and moral life purifies the physical life. Strong thoughts make strong bodies.

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THE IMAGING FACULTY.

The limitations of mind may be more clearly defined than is generally supposed. Mind is an outgrowth of the soul, as the body is an outgrowth of mind. Mind is that aspect of being that relates man to the world of form. In every phase of action it deals with form; so that every thought conceived by man images itself in his mind.

Chief, then, among all the mental faculties is this power to *image*; and it may truly be said that every thought we think contains within itself a picture, and, further, that these thought-pictures affect the body either for health and strength, or for sickness and disease.

We are acted upon in two ways—by the force of life within and by the forms of life without; hence it may be said that man lives in two worlds. Besides the material consciousness of life, there is also a spiritual consciousness. There is something within man which transcends his sense-nature, and even his intellectual and reasoning powers—something that reaches far deeper into the inner consciousness of life, which we might denominate the intuitive (spiritual) nature. It was to that "something" that the Apostle Paul referred when he said: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. iv. 12.) This is the word of God that is trying to make itself felt in the lives of men—the Word that became fully manifested in the life of Jesus the Christ.

As man listens to the voice of the Higher coming from this inner consciousness of life, he has a sense of being related to everything. This inner feeling makes him desirous of doing good to all; it has the effect of causing him to see things in their true relations, so that his mind becomes filled with the harmonies of life; and, in turn, the thoughts pictured in mind produce harmony and strength of body.

The abstract qualities of faith, hope, and love, while unpicturable in and of themselves, have yet the effect of becoming associated with the forms of life: so that the mind, being acted upon by these invisible impulses of being, images only things harmonious and beautiful. Then, again, there is the action on the mind from the world without. We find that here the unity of life is lost sight of; and the mind of man, having many things of seemingly opposite natures to contend with, questions the good and evil of these varying conditions. Many of these states produce in the mind feelings of resentment, avarice, anger, hate, etc.; in fact, all the evil emotions that affect the mind come from seeing things in wrong relationship to one another. They all come from the outer world—from things that seem discordant.

Now, the external world is not to be viewed as evil; nothing is evil in and of itself. Evil is the result of the false imaginings we indulge in; it is our partial way of considering things; it is a reversal of the true method of thinking, which works from the inner outward.

All the different mental conditions emanate from the imaging faculty, and by its proper control and direction we may achieve results in every way beneficial. In its true development we will find certain processes to be of great assistance. If we form the mental image after the true impulse, which enters the mind from the soul, the picture will be more nearly perfect than that which should come solely from external surroundings. Love for things;

pure and beautiful is first an inner state; but this will inevitably find its perfect correspondence in the world without. This applies both to persons and things. The abstract must associate itself with the concrete; but the abstract exists first. It would not be possible to convey by any mental image the idea of love to a mind that never felt its influence; neither could we make known the qualities of faith and hope, through word-pictures, to a mind that had never felt them. These are soul feelings, which transcend all mental action.

Two words may be used to express states of consciousness that act in very different ways upon the imaging faculty. These words are *impulse* and *emotion*. The former is used in a sense that refers to such qualities as faith, hope, and love, or that which enters the mind from the soul. The latter is that "something" produced by outward causes—persons or environment.

It is noticeable that the most sublime and exalted human feelings are not the result of outside influences, but proceed from impulses within the soul. On the other hand, the lowest and most degraded sentiment is attributable either to other persons or to external conditions. Take, for instance, the action of a true impulse on the heart: it causes the blood to circulate more evenly and vigorously throughout the whole system. Where the circulation is imperfect, it proves that the emotions rather than the impulses are the mental directing forces. Emotions are caused by selfishness; they are of a personal character. Impulses are caused by the higher nature of man, and are of a universal character. Consider the action of emotions on the stomach. This organ is affected by everything in the outer world, and especially by our environment and the people with whom we associate; thus, when the mind becomes filled with bitterness toward persons or conditions, we find the physical expression of acidity in the

stomach. Consider also the action of faith and trust on the liver and spleen. It renders their functions normally active, while worry and anxiety, which are emotions proceeding from external causes, always occasion the reverse.

A majority of people attribute biliousness and other so-called liver troubles to improper food and drink, asserting that there is a reflex action upon the mind that produces despondency and gloom. But it is really immaterial what a man eats or drinks; he is superior to all exterior conditions. Relieve the mind of a bilious person from anxiety and worry, and fill it with hope and trust—let his surroundings and actions be bright and cheerful—and a healthful physical condition will result. It may be difficult at first to bring this about; but persistency until the habit is formed will soon cause the mind to become related to all other hopeful minds, and in the end it will be easier to continue in the new mental conditions than to revert to the old.

The spiritual consciousness, as already said, imparts the thought of the *unity* of life—that all force and all intelligence are one, and therefore that every form must necessarily be an expression of the inner force. Thus we should carry the thought of unity into the outer world, and see things in their true proportions—by reasoning from cause to effect. Material consciousness of life, losing sight of the whole and dealing with everything in part, sees nothing but diversity; all sense of proportion is lost, and the personal self becomes the greater. The things that gratify and seemingly do good to the personality are looked upon as the good things of life, while whatever thwarts or interferes with personal desire is regarded as evil, and all such outer evils become states of consciousness that are imaged or pictured in mind.

Every thought we think, then, whether it be true or false, as imaged in mind, must be expressed on the body.

Health and happiness come from an imagination directed and controlled by the highest that is within man, while mental discord and physical disease are the resultants of an untrained and uncontrolled imagination. "Imagination rules the world," said Napoleon; but we must remember that the world for each and all of us to rule is that of mind and body. This world, rightly ruled, will have a beneficent effect on the greater world about us. Perfect dominion and control of this world of ours can never ensue so long so we picture in mind things that are contrary to our knowledge of good.

We should bring every thought into subjection, so that each one shall be pure, bright, and uplifting. The mind that pictures to itself sin, sickness, and disease, must continue to dwell in these states, and the body will be fashioned after the mind. The Christ gospel is the proclaiming of glad tidings, and we should carry glad tidings with us. Our every thought should be fashioned by the love, the hope, and the faith of life. We should rise above contradictory states of being—above the discord and unrest of material consciousness.

What we wish to be or to do in this world we must get clearly imaged in mind. Whenever we want to impress anything on other minds, we must have that picture clear and distinct in our own; and in order to make it effectual we must hold it before our mental vision so that the picture becomes virtually a part of us. By this method we get the true action of will to make effectual the thought we have idealized. Everything that man makes is *thought* into existence; and the more the imaging faculty is developed the more expression we find in the outer world. We see it expressed in more abundant statuary, paintings, and books; in public buildings, gardens, parks, and dwellings. Everything that man fashions or gives expression to in the outer world is first imaged in mind—and according to the

image will be the expression. And it is so with our thoughts on all the matters of life. Harmony of thought and strength of purpose will and *must* find their expression in strength of body and perfection of form.

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HOW WE MAKE OUR ENVIRONMENT.

In connection with the imaging faculty, we should consider *environment* and its effects on the life of man. The world is just what we make it: heaven would come to us here and now if we would become truly related to our environment. To illustrate my meaning, let me relate an incident that occurred some years ago.

I was one of a number of persons that were seated in a large, pleasant room. Pictures of merit were on the walls, and beautiful bric-a-brac was displayed in an artistic manner about the place, the whole giving an air of comfort, if not luxury. Outdoors the autumn winds played havoc with the leaves, and at intervals the rain fell in torrents. A lady was seated at one of the windows looking out on the scene—a frown darkening an otherwise pretty face. While she sat there, another lady entered the room. The visitor had been out in the storm and the rain was dripping from her garments, but her face was bright and happy. The lady who had been sitting near the window arose and greeted her, remarking: "What a horrible day it is to be out in—nothing but rain, wind, and black clouds!" The other replied: "Why, my dear, the sun has been shining all day—at least I have thought it was!" After a few minutes' conversation she went out once more in the storm, tranquil and happy, while the other lady turned to one of the company, remarking: "I think Mrs. Blank has gone crazy since she has taken up mental science. The absurdity of her saying that the sun had been shining all day, and such a miserable day as this has been, too!"

One of these ladies had been in a bright, cheerful room, without any so-called physical discomfort; the other had been out in rain and wind. Which of the two was crazy? I leave that for the reader to decide; but there can be no question as to which was getting the more happiness out of life.

After all, the heaven within shapes the heaven without; beauty of thought relates itself to things beautiful in the outer world, and refuses to see the discordant side of life. Inner harmony recognizes the outer harmony. "To the pure, all things are pure." People are continually finding fault with their environment, and feeling that in some way they are not getting their just dues, when they are actually reaping the fruit of the seed they themselves have sown.

As we are going to try to view all sides of our subject, let us begin with the physical. We live in a country where there are extremes of heat and cold; where one season follows another in quick succession; where summer's luxurious foliage disappears before the blasts of coming winter, and the grassy meadow is soon hidden by the snow. Each season, however, seems necessary in the grand economy of Nature; each has its own peculiar beauty and pleasure. It is characteristic of human nature that one person will love the springtime best of all the seasons, while another rejoices in summer; another finds the autumn most suited to his pleasures and needs, while still others think they get most out of winter. If one person could combine within himself these varying valuations of the different seasons, or could learn to adapt himself to the different changes of climate, etc., greater happiness of mind and uniformity of satisfaction throughout the year would result.

When we recognize the many likes and dislikes regarding these things, we are led to ask: Are different condi-

tions and feelings the results of the seasons, or are they due to the way in which people relate themselves to the seasons? Persons that believe only in the material side of life will say that "constitution" is at the bottom of the matter, and that a "delicate" constitution will thrive better in one season than in another. Just here we might ask, What *makes* a constitution delicate or otherwise? We will not stop to discuss this question now; but will say that we must look to man's mental conditions, rather than the physical, to find the reasons for a weak and delicate or a strong and robust constitution.

One thing to be observed in the study of environment is that anything man fears possesses (for him) a certain amount of evil. He looks on things as good or evil as they seem to affect his own life for one or the other condition. If he believes that through dampness, draught, or sudden change of temperature, he has "taken cold" or has some other physical ailment, then these things fill his mind with fear and are regarded by him as evil. It is the mental conception that makes a thing good or bad, and the evil thing has always a bad effect on the body, while the good thing has always the opposite effect. It is easy to see, then, in the light of this, the reason for the expression, "What is one man's food is another man's poison."

At certain times we go out in the cold air and feel very chilly; again, when it is much colder the weather seems to have no effect upon us. In summer there are times when we feel the heat much more than at others. The fact is that when the mind is in a state of poise we offer greater resistance to heat and cold. A mind that is at peace with itself will offer far greater resistance to sickness and disease of all kinds than one that is filled with discord.

The mental attitude we should assume, then, in order to get in tune with our physical surroundings, would seem to be as follows: First, all the seasons are necessary, and

whatever is necessary must be good. Again, allow the mind to dwell on the beauty and grandeur of Nature in all her moods—in sunshine and cloud, in calm and storm; feel that you are at one with all, that the Power that brought you into existence is making itself manifest in all. In other words, become one with the whole force of life, and realize that all things are working together for good. Rejoice in the sunshine and in the storm: the same energy acts in both. God as truly covers the earth with snow as with grass. "Day unto day uttereth speech, and night unto night showeth knowledge." All we see about us in the material world are God's words moulded into visible forms, and if we would only become truly related to these forms they would all serve to strengthen us.

The wrong thoughts we image in mind (which relate us to environment in the false way) are the things that tend to weaken our bodies and to fill our minds with fear and unrest. We should try to see the bright and the true side of things in the outer world, and should cease grumbling about the weather—it only makes it seem worse when we take that course. Let us make life happier and better worth the living by pointing out the good that comes from what heretofore we have looked upon as evil; we thus shall make a new environment for ourselves in this wondrously beautiful world we live in.

Secondly, the way we become related to people is a question to which we may have given little if any thought; but on the true relationship of life depends all that is here worth having. The world about us takes on brightness or gloom precisely as we are related in the true or false way to life. The thoughts we think and the habits formed through thought processes are the causes that operate for freedom or bondage. Through unreal mental pictures—the false imaginings of life—we are building about us walls that shut out all natural light and freedom; and,

having shut ourselves in, we complain of our environment, when, with the assistance of the people with whom we have become falsely related, we have made it just what it is, or rather what it seems to be.

How, then, we ask, is environment made? We make the false variety through allowing the mind to picture unreal states of existence. We become related to the weak and diseased side of life by thinking thoughts of weakness and disease for ourselves and others. Our thought reaches out and unites with such thought the world over, so that all the weak and diseased people on the globe become our nearest relations; our thought acts on them and theirs reacts on us, and so it all goes to swell the discordant thought of the world. Again, thoughts of poverty and want enter the mind and invariably seek their own level, and the seed planted brings its inevitable harvest of poverty and want. Or we send out the vultures of slander, malice, hate, jealousy, and revenge, hoping thereby to injure others and rejoice ourselves; but the eternal law of God stands in the way, and we are made to realize that "whatsoever a man soweth, that shall he also reap," and the shame and misery we had hoped to heap on others have returned to curse our own lives. Karma acts. Well said the Master: "Do men gather grapes of thorns or figs of thistles?"

Again, we allow our minds to become filled with anxious thoughts; we worry over the little things of life and become still more apprehensive over the great things. And yet we know, if we would only take time to think, that these mental states do not better our condition in any way. Indeed, they bring to us the very things we fear; for it is a fact that the things we dread are attracted to us just as surely as those we love. Thus we continue to build up an environment and become more and more discontented with the result of our labors. "The hand that smites thee is thine own."

Life is what we make it; if we have filled it with gloom and discord in the past, so that all the happiness and health (wholeness) has departed from it, we have the power within ourselves, if we will to use it, to correct the errors of the past by forming new relationships, which shall work for righteousness and truth, creating for us in turn a new environment. Thoughts are living entities, which inevitably clothe themselves with form. Control and direction of thought are the prime requisites. Whatever you wish to be or to do, picture that ideal clearly in mind, and then will to have it take form.

"I WILL be what I WILL to be." We can safely take this ground when our wills are in harmony with the universal Will. When we are willing the things that are good and true; when we are thinking thoughts of health and strength, of kindness and goodness—thoughts that are beautiful and harmonious—they are going forth from us to unite us with the health-giving, hopeful, courageous thought of the world. We are not only beautifying and strengthening our own lives, but are giving health and happiness to others; and the more we give the more we shall have to give.

The world about us is a great vineyard, and the thoughts we think are the seeds we plant. Every seed will bear fruit after its kind. If we sow the seed of the thorn and the thistle, we reap thorns and thistles; if we sow the seed of kind thoughts, words, and deeds, we shall reap according as we have sown, "for whatsoever a man soweth, that shall he also reap."

THE EVOLUTION OF POWER.

Janus, the two-faced god of Roman mythology, was believed to be the janitor of heaven, and on earth the guardian deity of gates and doors. Numa Pompilius called the first month of the Roman year after Janus, and dedicated a covered passage near the Forum to him. This passage contained a statue of the god, and had two entrances, which were always kept open in time of war and closed in time of peace.

While the Janus of mythology has been relegated to oblivion, and is no longer worshiped, yet we find an exact correspondence between the Roman deity and the mind of man. The human mind is the janitor of heaven and has the keys of the doors of earth. Mind is the servant of the soul and master of the things "here below." It stands between the world of force, on the one hand, and the world of expression on the other. It is double-faced in that it has the power to unlock the gates of the inner life and to solve the mysteries of the outer. When both passages are kept open, it receives on one hand and gives on the other. There is an influx of life from the soul that manifests itself in the world of form.

Life on this plane of expression may be likened to a battle-field. The kingdom of heaven is taken by violence. Through struggle and suffering is man perfected; through weakness his power is made manifest. Now, the Janus that sits midway in the passage must see that both doorways are kept open during the battle, so that he may

receive light from each. The exercise of certain qualities of mind are necessary in order to succeed in this. Three great essentials may be summed up in three words: meditation, contemplation, and concentration.

(1) Meditation is the entering into the inner consciousness of life; the communing with God; the becoming one with the eternal Source and Fount of life. It is purely subjective, dealing alone with the spiritual side of being. Here the mind receives its force and power and is acted upon by the causes of life. Life, in all true meditation, is *one*. Personality and the myriad things of the outer world are lost sight of; the spirit in man and the universal Spirit blend in the unity of life, so that God lives in the life of man and man lives in the life of God. But this inner force must find expression—must make itself manifest; and the human mind becomes the vehicle for its manifestation. With the force and power acquired in the inner life, the passage-way of the outer world is opened.

(2) The mind uses another faculty—concentration—to make manifest that which it has received. Concentration is neither force nor power; yet, without it, man cannot manifest either force or power in the outer world. Lacking in concentration, the mind dissipates the force acquired in the inner world. We may take a sun-glass and allow the rays of the sun to pass aimlessly through it; the force passes through the glass but produces no visible manifestation. When we bring the rays to a focus, however, power begins to manifest itself. The glass and the focus are not power, but they serve as means by which the expression of force becomes a visible reality; in other words, the invisible produces its action on the visible. So with concentration of the mind: of itself, it is neither power nor force; but it is the vehicle through which comes the greatest expression of force and power. Concentra-

tion deals always with the objective; it concerns itself with the things of the outer world.

(3) The third faculty is contemplation, which, to a degree, unites the other two faculties. Contemplation may partake of both inner and outer impressions; it is the connecting link between meditation and concentration. In the contemplative state, the mind may be said to go easily to one point or the other. It may be compared to the time of peace, when the gates of the passage of Janus were closed. It is the point of poise between the inner and the outer—when there is a cessation of activity; but this cessation is not lasting, for the mind alternately acquires force and power in the inner world and uses it in the outer.

It is well to know that power is not acquired in the outer world; that concentration can never, in and of itself, give power; that if the mind engages itself exclusively with the things of the outer world, no matter how great the concentration may be on this plane of action, a time will surely come when the mental energies will become dissipated and fruitless. Concentration in the outer world, with no meditation in the inner world, will inevitably produce the condition known as "paresis," or a kindred malady. In fact, concentration of mind may become a factor in the more speedy development of serious mental and physical troubles. Every faculty of mind has been given to man with a wise object in view—its perfect development, or development according to the divine laws of Being. Every faculty may be used (in the true way) to bring about its perfection; but it also lies within the province of man to pervert it, and through such perversion to express in a discordant way the things of life.

I should say, therefore, to those desiring to develop concentration of mind: "Seek ye first the kingdom of God and his righteousness," and concentration (with all other

needed things) will be added. The kingdom of God is found in the world of cause. The expression of God's kingdom may be without, but the power is within. The desire of the mind should be, that it may have a greater realization of the power of God in its own life; that it may become the true servant of the soul; and that, through coming in touch with the inner life-forces and knowledge acquired in the world of cause, it may use the keys to unlock all the doors of the outer, disclosing the power it has received from within in such a way that its action shall be beneficial in the world without.

"Enter into thy closet, and . . . shut thy door." Realize that the power of God is *one*; that "all is of God that is, or is to be, and God is good." Let your life become filled with this thought of unity—of goodness; then in the power of your might enter the realm of effect, or outer (visible) world, and "whatsoever thy hand findeth to do, do it with thy might." The light received from the inner world will transform and illuminate the mind, so that each mental picture you conceive will have the halo of the inner life thrown about it, and the will of God shall be manifested in the outer world as in the inner.

The way of life is straight and narrow. It is not complex, as many would make it. It is knowing that the source of all power is in God, and that in our inner, conscious life, through true meditation, we draw from this one Source.

Again, through contemplation and true mental imagery of the things of the outer world, the mind becomes centered and uses its forces as needed on the external plane. While concentration is not *force*, it may yet be said to *conserve* force in such a way that it is not dissipated without accomplishing its purpose.

In the evolution of power, something other than the faculties already mentioned assists in determining whether

the knowledge acquired in the inner world shall be expressed outwardly in part or in whole. The true or the false action of will must determine this. Will is the great executive power of the universe. But, as a later paper will be devoted entirely to this subject, we need not stop here to define it. I wish only to speak at present of its action on the life of man.

Every faculty of mind and every organ of the body is dependent on the will. It makes itself felt in everything that we do. As its force is directed aright, it strengthens both mind and body. The more powerful it becomes, the more character is evolved. Meditation is the door to the inner life; concentration is the door to the outer; but will is the very force of life itself. Entering by the inner door, it passes through the outer.

Great as the will undoubtedly is, however, its true direction depends on our divine intelligence. There is a spirit in man that guides the action of will; hence, in the individual soul, this faculty conforms perfectly to the law of its existence when under guidance of the spirit of truth. The freedom and power of the will, in individual life, consists in its conformity to the law of God. The bondage and weakness of the will come solely through its being led by the spirit of the world—choosing the shadow of things in preference to the reality. "He who runs may read." There are but two ways. The will must choose between them. There is no other alternative. Following the true course, or willing to be led by the law of the spirit of truth, brings a conscious recognition of our union with all Power. It brings the realization that we are one with the Energy that brought us into conscious, individual existence; that the life of man is not in any sense separate or detached from God; and that to know God is eternal life and power.

FOOD FOR MIND AND BODY.

When Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," he implied that food other than material is necessary in the life of man. In the light of this, the question of food becomes of marked importance.

Before turning our attention to physical food, let us briefly consider the food that Jesus speaks of as the "word of God." In our understanding of this subject, we must see that this "word" is not to be found written in books or spoken by man. Only as the soul has awakened to a knowledge of its real self, is it possible to discern the impress of God's word on the printed page or in the verbal utterance. The God that speaks to man is the indwelling Divine Presence in each individual life; and this speaks rather through states of feeling than in words. "The pure in heart shall see God."

As we show forth these inner states, we reflect the Divine Image. Every soul is a word, and through the communion and unity of these the word of God in its largest sense is best understood. Through soul communion—a realization of the unity existing between God and man—the soul is fed. The soul is the "Word" that was in the beginning with God, from whom come all things. We mean this in the larger sense—the Universal Soul that becomes individualized in the life of man. True soul communion must never be regarded in any personal sense. It is, as it were, the losing of self and the becoming at one with the Soul of the Universe. In this state the indi-

vidual soul receives nourishment necessary for its fullest expression. This soul nourishment has its consequent action upon the mind of man, transforming and illuminating his thought so that the forms of life take on a new meaning, and the world becomes filled with a brightness that could have no existence if it were not for the influx from the spiritual side of life into the mental and material side.

Thus we see that the real bread of life—the true sustenance of humanity—is not in the outer form, but rather in the inner word; and this latter has its effect upon the whole life of man, finding its ultimate expression in the shaping of the physical form.

The body, or physical organism, is a house that we have builded for our special needs while on this plane of existence. In order to do this, it is necessary that we should draw from the things of the material world; and, while the soul is its builder, yet the body is of the earth, earthy, and the things essential in its construction and reconstruction must be drawn from the world of forms. If the mind were always under the direction of the inner word, the body would take on perfect form, expressing health and strength; but, because the mind is content with drawing what it believes to be needful from the outer world, regardless of the inner, our bodies do not always express what we should desire. Sometimes the expression is that of weakness—sometimes that of disease.

The mind, not being nourished in the true way, cannot rightly supply the needs of the physical form. The body is strengthened and perfected only as the mind is renewed by the inner word. If man's mind were only under the complete direction of the inner word, a weak or diseased body would be impossible: for the force of life moving from its center outward would bring perfection of mind and body, and the food necessary to build up the physical

form would be of a kind and quality that would supply each and every need of the external man. Such is not at present the state of the majority of mankind; but this is no reason why it should not be attained.

When the force of life is directed through knowledge and understanding, the question of material food will not be so dominant as at present. Indigestion and dyspepsia will be things of the past. If man exercised half the care in the selection of his mental food, and the source from which that food is drawn, that he displays in the choosing of his physical nourishment, the results would prove far more beneficial. But his investigations are invariably on the surface, and he chooses to deal with effects rather than causes. The wrong mental desire finds its expression in the imperfect selection of material food. Looking upon this food as the cause of many physical ills, he seeks to bring about a better bodily state through foregoing certain kinds of food and cultivating a taste for others. One after another, however, they fail to bring the required good. Just so long as the wrong desires are retained in the mind will the physical indigestion and lack of true assimilation continue.

Many persons would have us believe that the different kinds of food we eat or refrain from eating have a tendency to make us spiritual-minded—some taking the ground that vegetables and cereals are ideal food for the perfect development of the physical man, others claiming that fruits and nuts are all that is necessary for the welfare of the body. That these positions are true I cannot believe. Man may live on any kind of food without its having any effect in spiritualising his life. It is the true impulse that brings the true desire, which in turn brings the true expression. We cannot reverse this order and get the true results of life.

I do not think that animal food is necessary to give health or strength to our bodies—that conscious life must

lose its own form in order to perpetuate the form of man. The animal has as much right to exist, and in its limited way to get as much enjoyment out of life, as man himself; but, so long as we believe that animal flesh is necessary for the welfare of the body, it will continue to be used, regardless of the pain and suffering inflicted. I believe there can be no question that there is a reflex action resulting from all this cruelty. The pain we inflict on the animal inevitably comes back to us, causing both anguish of mind and pain of body.

I have a theory, which may or may not be true, as to this reflex action. It is well known that the fibrin, or vital part of animal blood, is, or seems to be, indestructible. Subject it to whatever test you may, and its vital force is not destroyed. Conditions being right, from this fibrin proceeds the construction of new forms, two conditions only being necessary (warmth and moisture), and the rebuilding begins. Another fact, not so well known but equally true, is that the condition of *fear* in man or animal affects the blood; and when we think of the animals that are daily destroyed in the world's slaughter-houses, and reflect that the sense of fear of loss of life, or rather loss of form, is just as strong in animals as in men, is it to be wondered at that this state of fright should leave its impress on the blood, thence to be transmitted to the minds of men?

Why is it that meat-eating people are so fearful of the loss of the body? We say that they are the bravest, that they are the best "fighters," that they have a greater hold on life; yet they are certainly more fearful of losing their physical existence than those that live on fruits, cereals, and vegetables. Again, may not this "fighting" characteristic proceed from the animal, which in a sense has been perpetuated by assimilating the fibrin of its blood, so that we are unconsciously continuing an animal existence through the sustaining of the body by flesh food?

It may be asserted here that I am inconsistent in taking this position after having said that the food eaten by a man cannot of itself make him spiritual or bring about a higher state of existence; but, while these outer conditions do not affect the soul of man, yet there is a definite action on both mind and body, and mind cannot become spiritualized save as the soul qualities flow into it. Everything in the outer world, being related to every other thing, must affect and be affected by every other thing in the outer world. Now, as the true relationship is established from the inner (or higher) state of being, we have the perfect harmony of life; but if the relationship be established through purely mental and selfish objects, for gratification of the personality, then such relationship, being discordant, inevitably brings with it evil effects.

A question that may arise at this point in the minds of many is, If spirit alone is the creative power, how can the fibrin of the blood bring about the construction of new forms? I would say in reply that the life principle is in all and through all; and the creative principle is in the fibrin—just as much in the life of the animal as in that of man, though not expressed to the same degree. We cannot conceive of anything in the universe in which this creative force is not found. We must not look upon the fibrin, or the outer form, as the constructive or creative agent; but we cannot fail to see that the fibrin must enter into and be incorporated in the physical form of man, if that form, under the influence or direction of mind, is nourished by the blood of the animal. In the light of this we may be able to understand why Moses (Lev. xvii. 11) commanded that the children of Israel should not eat of the blood of any animal, giving as a reason, "for the life of the flesh is in the blood."

Abstinence from animal food while the mental desire for it remains is not going to prove helpful either to mind or body. Desire for anything keeps us related thereto,

as well as to all other minds having the same desire. Hence, *desire* is the thing to be changed, rather than the expression of it in the outer habit. With the disappearance of this mental state will go the thing that corresponds to it. All strong mental desires assume form (and expression) sooner or later in the physical world; consequently, if we wish to replace wrong physical conditions by true ones, we must begin with *motive*. Does the motive proceed from the inner world of being, fashioned by the spiritual force of life, or is it produced by external things? This is a question we should ask ourselves, for on the answer will depend the expression taken by the form in the outer world.

The varying mental states produce the physical hunger that is gratified by the nourishment that comes to us from without. Take the mind that is satiated with things of the world—the mind that fails to recognize or to get good from the people and things that constitute its environment—and we find that desire for food is wanting. On the other hand, a mind that is eager for knowledge and sees things continually in new lights—a mind that digests and assimilates—invariably accompanies a good physical appetite, the possessor of which relishes his food. Take also the simple-minded man: he will get more enjoyment from simple food than from all the so-called luxuries of the table. Wherever the animal nature predominates in man, we find the desire for animal food; and if this nature is vigorous, it will require such food in abundance.

With the awakening of the spiritual nature comes a change in the desires concerning physical food, many things being laid aside and entirely new ones being substituted. This process may be altogether unconscious, but it takes place just as surely as if it were a conscious act. There is no violent or sudden change—it may be hardly perceptible; but little by little the change goes on. The amount of food required to nourish the body becomes

less and less, so that to many it would seem as if the person were literally starving himself. Such, however, is not the case; but the little he eats is digested and thoroughly assimilated.

At this point I wish to introduce another theory, which may be true or otherwise, but I can find no reasonable ground on which to discredit it. I apprehend that the air about us contains all things needful for the replenishing of the human form; that all we eat and drink is to be found in the atmosphere; that, as man's desires are affected by the higher impulses of life, each desire has its action on all parts of the body (but nowhere is that action more manifest than on the organs used in connection with the breath); that with the higher and truer desires of life comes a new state of breathing—we breathe deeper and stronger and take more time in inhaling and exhaling; in short, that *we draw nourishment direct from the atmosphere* as naturally as do plants and trees—all the varied forms of vegetable life.

The question may be asked, Why is it that some persons living on a very material plane breathe strong and deep, but are not nourished in this way, requiring a great deal of prepared food to meet the needs of the body? I would answer that the desires of such a person were strong and true as far as they went; that his perception of life did not extend beyond that plane; that, his mind being engrossed in the things of form and his desires being there, the natural way to replenish the body would be to draw from the visible rather than the invisible realm. But the truly spiritual mind—whose aspirations and desires are for things invisible to material sight—attracts to itself the things necessary to sustain the body. The alchemist is within; it acts upon nature in such a way as to separate the dross from the gold, casting aside the former as being unnecessary to give true expression to the form of man in the world in which we live.

BREATH VIBRATION.

One of the problems yet to be solved by the Western mind is that of the true action of breath. It is not the purpose of this article to give definite instructions in regard to the control of breath, but rather to suggest the possibilities for good that may accrue to man from a knowledge of its proper direction and use.

One may go without food or drink for quite a long period; but with breathing it is different. A few minutes, at the longest, without taking breath will cause a separation between soul and body. The writer is convinced that the question of breath—in relation to the power it exerts on man's physical life and the direction it should take through a true understanding—is of great importance: one on which the majority of people fail to place an adequate estimate.

It is well known that people in the far East, who lay claim to considerable knowledge of occult matters, declare that many of the phenomena that seem so wonderful and mysterious to Western beholders are produced through the properly controlled and directed action of breath. Inability to take strong, deep breath serves to bring about an unbalancing of the physical organism. Breath acts as a counterbalance to the "fire" in the human body, which is composed of all the elements of the planet. Now, it is plain that these elements should be properly adjusted or related one to another. Fire, when dominant, destroys the equilibrium. If the breath is short and weak, there is a tendency for the fire to consume and destroy the body,

and where there is this consumption there is also a lack of respiration.

I do not wish to be understood as laying undue stress on the power of breath aside from a controlled and directed effort on the part of man, for I believe that physical exercise of any kind is of little benefit save as it becomes a vehicle for the expression of inner things. In order to get lasting good from breathing exercises we must pay attention to the mental qualities that normally should control the action of the breath. Desire expresses itself in our method of breathing. Strong, true, uplifting desire causes us to breathe strong and deep, while a weak, vacillating, and false desire results in superficial breathing. This can be proved by any one through carefully noting the effect of varying desires upon the breath.

It is singular how the natural state of breathing is affected by the thought of a material object, or even a color. The thought of anything black seems to produce a restraining influence on the breath, while to think of something white or yellow tends invariably toward freedom in breathing. In fact, any color we look upon or think about has a definite action on the breath. This is not a mere guess: it is a fact that has been repeatedly proved by persons that have made a study of the question. It is evident to all who give any thought to the matter that the breath is affected by the different mental emotions: that, for instance, the false mental condition of anger or hate causes a short, quick breath, while thoughts of peace and love produce the properly controlled, deep, long breath.

It is possible through thought-action alone to effect a marked change in the circulation of the blood; but, with thought and a controlled and directed action of the breath, such a change can be effected almost immediately. I believe it possible thus to regulate the circulation of the blood so that it will flow equally to all parts of the body.

Again, I know of no better way to acquire concentration of mind than through breathing exercises. As already explained, however, we must not lay so much stress on the breath itself as on its properly regulated and directed action. It is not the long, deep breath that gives the strong, true thought; but, rather, the strong, true thought that gives the long, deep breath.

Breath does not penetrate one part alone of the body. The lungs are not the only organs that breathe: this function characterizes the whole body, from head to foot. Under a controlled and directed action, the breath penetrates, or circulates, among all the molecules of the body; hence, the whole organism may be said to breathe.

In the last paper I referred to the possibility of taking food direct from the atmosphere through breath-action; and I am convinced that this is already being done to a marked degree by numbers of people—in some cases consciously, in others unconsciously. I feel assured that, as man grows more spiritual—as his desires become more centered in the inner, conscious world—material food, in its present form, will be no longer necessary to sustain the body whose nourishment will be drawn from the finer substances of nature.

The possibilities of controlled breath-action cannot be overestimated. No matter from what point of view we consider the subject, in its different bearings, we can see nothing but good flowing from it. It gives elasticity and "lightness" of body; it is beneficial in overcoming nervous conditions, and is invaluable in banishing insomnia. Its renewing power is most marked—as it tends to establish a harmonious vibration of all the molecules in the physical form. Through its proper use, coughs, colds, and other lung troubles would become things of the past. It is undeniable that even at the present time the lungs are not utilised to more than half their capacity. It is self-evident

that the organs of our bodies are intended for proper and thorough use. If they are not used as they should be, weakness will come—soon to be followed by disease and death.

Persons having but little knowledge of breath-action feel, nevertheless, that its right use must be important; otherwise they would not recommend long, deep breathing as an exercise. But, while this in itself may produce some good results, yet it is a very different thing to know and to use the force in a conscious and intelligent way.

To say nothing of the sacred books and the fragmentary writings of the sages of India, our own Bible is filled with thoughts concerning breath. In Genesis we are told that God "breathed into his nostrils the breath of life, and man became a living soul." In Job we read that "the Spirit of God hath made me, and the breath of the Almighty hath given me life"; "but there is a spirit in man, and the inspiration of the Almighty giveth them understanding." Inspiration and breath, in a certain sense, are one—as the outer correspondence of inspiration is in-breathing. Even the word *spirit* (Latin: *spiritus*, *spirare*, to breathe) gives the thought of breath as the correspondence of the Universal Spirit, making all vibration dependent on the breath of life. In the twentieth chapter of John's Gospel we read: "And when he had said this he breathed on them and saith unto them, Receive ye the Holy Ghost." The old English and ancient Saxon *gast* signifies breath. The word "holy" has no other meaning than that of whole; and so we might well read the passage in this way: "Receive ye the whole breath." The receiving of the whole breath would mean a thorough knowledge as to control and direction of breath. For a number of years Jesus had been instructing his disciples in the mysteries of life, and we know that he said on one occasion: "To you it is given to know the mysteries of the kingdom of God." And in the passage

quoted the thought we get is that the time had come when the disciples were ready to receive their last instruction; and his breathing upon them would seem to indicate that they received it through other channels than that of the spoken word.

It is useless for us to ignore or make light of this question of breath. It is of the utmost importance, and the better and truer way is to try to get as intelligent and comprehensive a knowledge of the question as possible. Some of the advocates of spiritual science may think that we are taking too material a view of the matter; but I cannot think that such is the case. We should try to understand the power and the use of all force. I know that we can make too much of the effects of things, but it is nevertheless true that we should have as thorough a knowledge of cause and effect as it is possible to have.

It is the outgoing breath that requires the most attention: on its perfect control depends to a very great degree the incoming breath. The out-breathing corresponds to and is affected by desire: the in-breathing is the response, the inspiration, or fulfilment of desire. People do not breathe as well in the dark as in the light; hence, when the mind is darkened by wrong thoughts, there is a lack of controlled, regular breathing. Impure thoughts produce the fetid breath—pure, uplifting thoughts the sweet breath. Some may say that it is not thought that affects the breath, but a disordered stomach; but all the false conditions of life act on that organ, and an impure breath is the result. There is more malaria proceeding from the atmosphere of anxious or evil thought, expressed through impure breath, than from the earth's atmosphere.

Evil thoughts not only tend to influence our own breath-action, but there is a direct effect on the atmosphere that causes it to become poisoned, and in turn tends to poison the lives of others. Our minds, through thought

and breath, affect the physical atmosphere—to how great a degree it is not possible to say; but as to its effect there can be no question. We all know the discordant and inharmonious feelings we have when in any assemblage where there is conflict of thought and ideas—as, for instance, in a political meeting, or in shopping, where a large number of people are brought together: many already fatigued, and all intent upon their own wants and anxious to have them supplied as quickly as possible, to the exclusion, if need be, of everybody else. On the other hand, we have all experienced the peace and harmony that prevail in an assemblage where there is unity rather than conflict of thought—as, for instance, in a church in which all are in the same faith and are of one accord.

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FORM AND SYMBOL.

There is a tendency among the followers of the New Thought movement to renounce all allegiance to form and symbol, on the ground that they act as barriers to soul-development. This is true, in part; yet both form and symbol are necessary, and must continue to be employed for a very long time.

There is a continual change going on in the human mind that necessitates new forms and new symbols to give expression to changes of thought. The symbol becomes more refined, perhaps, but for an inner condition there must be an outer expression of some sort. We relegate old symbols to the rear when we realize their spiritual import, but we find that new ones take their places. When we learn so to discriminate between subjective states and objective forms as to see their true relation as cause and effect, we will no longer lay stress on the objective side of life. But this will not necessitate our denying the objective side altogether. Realising the spirit, we will neither discard the letter nor be ruled by it.

The forms and symbols that are necessary to one may not be to another; therefore, it would be well to recognise the fact that each person must determine for himself the value they possess. It would be a great mistake to remove symbolism from the minds of persons that believe it to be essential to their welfare. People unfold to a knowledge of the spirit; but, until this development takes place, they must continue to get their hope and consolation from the letter. It is never profitable or wise to take away anything

without giving something better in return; therefore, it is not well to undermine the belief in form and symbolism of one who has not attained to a knowledge of spiritual things.

This subject is of such vast proportions that it is not possible to treat it satisfactorily in the limited space at my disposal. I shall refer only briefly, then, to certain of the great symbols adhered to by the great body of Christians, and to their occult meanings as set forth by those who have made an esoteric study of symbolism.

The Swiss have a saying that "speech is silvery; silence is golden." The sage of Chelsea said: "In a symbol there is concealment, and yet revelation." Here, therefore, by silence and speech acting together, comes a double significance. And, if the speech be high and the silence fit and noble, how expressive will their union be! Thus in many a painted device, a simple seal-emblem, the commonest truth is proclaimed with new emphasis.

In the symbol proper, there is always, more or less distinctly and directly, some embodiment and revelation of the Infinite. The Infinite is made to blend itself with the finite—to stand visible and, as it were, attainable there.

Symbolism must be viewed from two standpoints, namely, the esoteric and the exoteric. An artist wishes to depict on canvas some lofty ideal that he has conceived in mind. The ideal may be love, faith, hope, or all three. He selects the human form and seeks to portray his ideal through it. In this he succeeds—to his own satisfaction. Now, this picture will always mean more to him than to a person that perceives only a beautiful form. Again, he wishes to depict strength, sublimity, and grandeur, and he paints a mountain whose top towers far beyond the clouds. His picture will always be associated with the ideal he had in mind when he painted it. Another person, viewing it, might see only a lofty mountain and the accompanying effects of clouds and sky, of light and shade.

Now, in both these cases the pictures are symbols; but how differently they are viewed! In one case we get the inner meaning; in the other we perceive only the outer form. Therefore, it becomes necessary, in order that we shall arrive at a knowledge of truth, to have the inner knowledge of the symbol made plain.

Again, we are to look at symbols from another point of view. No matter how sacred a symbol may have been at a certain stage in human development, it loses its power when man has acquired a thorough comprehension of its significance and has risen above its need, or when it has been replaced by a still higher symbol; for every symbol is but the garment of an ideal.

Symbols are the clothing of thought, and thought is continually shaping for itself new clothing. Old forms pass away and are replaced by new; but the persistency with which we cling to all form is a remarkable trait in the human character. Carlyle says:

"The law of Perseverance is among the deepest in man. By nature he hates change; seldom will he quit his old house till it has actually fallen about his ears. Thus have I seen solemnities linger as ceremonies, sacred symbols as idle pageants, to the extent of three hundred years and more after all life and sacredness had evaporated out of them."

At all times in the history of the planet there have been those who were possessed of deeper spiritual insight than the masses of the world, and it has ever been their desire to transmit the knowledge of which they were possessed to future generations—and almost invariably they have sought to do this through symbolic signs. They knew the significance back of the sign, but the masses have believed in and worshiped the symbols themselves, *i. e.*, have lived in the letter and missed the spirit. When we live to the spirit, we die to the letter; when we are alive to the letter we are dead to the spirit.

Perhaps one of the earliest of religious symbols was

that of the cross. The cross of Osiris was one of the most sacred symbols of the ancient Egyptians. It was an indispensable emblem in all religious ceremonial. It meant the pathway to eternal life; the emblem of eternal hope; the mystery of life and death. It also meant the union between man and God. It is said that the early Spanish conquerors in Central and South America were astonished to find the cross an object of religious veneration among the natives. What meaning they attached to it, however, is unknown. Among the Romans its office was a degrading one. Death on the cross was held to be so dishonorable that only slaves and malefactors of the lowest class were subjected to it.

In the Christian era all this was changed, and the cross again became an object of veneration and worship. The esoteric meaning is as follows: The four points make four angles, dividing the circle into four equal parts. The cross thus portrays a perfect union, balance, equality, and at-one-ment on all four planes—the phenomenal, intellectual, psychical, and celestial or spiritual.

The mystery of the crucifixion is explained as follows (from four different points of view): First, to the natural and actual sense, typifying the crucifixion of the man of God by the world; secondly, to the intellectual and philosophic sense, typifying the crucifixion in man of the lower nature; thirdly, to the personal and sacrificial sense, symbolising the passion and oblation of the Redeemer; and fourthly, to the celestial and creative sense, representing the oblation of God to the universe. To the crucified, regenerate man, having made at-one-ment throughout his own dual and fourfold nature, this crucifixion is the death of the animal body; the rending of the veil of the flesh; the union of the will of man with that of God; the coming into accord with the absolute law of love. It is sometimes called the *reconciliation*, which is but another name for the at-one-ment.

The Serpent has ever been the symbol of wisdom. It is also the symbol of man's lower nature. The fiery serpent that destroyed the children of Israel in the wilderness symbolizes earthly wisdom, or wisdom acquired through the objective senses; while the serpent that Moses lifted up in the wilderness symbolizes the higher wisdom, which gives life. In the light of this we can more readily understand the saying of Jesus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The serpent with its tail in its mouth signifies eternity—neither beginning nor end.

The symbol of baptism by water is purification, and was used many hundreds of years before John the Baptist. The communion that is celebrated in Christian churches is the intercourse of soul with soul. The body, or "bread," of which all must partake, corresponds to the word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The wine is the divine Will, the life of God, the Love that is to become active within the soul of man. Unless we partake of this bread and wine, we can have no realizing sense of the at-one-ment; we can have no knowledge of man's sonship to God.

In the world there are two classes of minds—both seeking a knowledge of the Truth. One strives to attain or unfold to truth, the other to *acquire* it. The one that seeks to attain to it looks from within outward; the one that seeks to acquire it looks from without inward. He that seeks to *acquire* Truth relies largely on the reasoning faculties of mind; while he that seeks to attain to it relies on the intuitive or spiritual faculties of the soul. One gets the knowledge that comes through objective channels; the other draws direct from the subjective source. The objective deals with forms and symbols, working from form to the "something" that lies beyond. He that lives in the

subjective arrives at the true nature of things and sees them in their true relation, knowing the subjective to be cause and the objective effect. He *sees* from cause to effect, instead of *reasoning* from effect to cause.

The only reality a symbol possesses is the invisible thought that calls it into existence. Then let us try truly to distinguish between the form and the power that animates it.

"The letter falls, and systems fall,
And every symbol wanes;
The Spirit over-brooding all,
Eternal Love remains."

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MENTAL SCIENCE VS. HYPNOTISM.

The term "animal magnetism" is misleading, and is made to cover a great many phases of mental phenomena.

Some animals undoubtedly possess a kind of power that others do not seem to have. A small bird was seen fluttering a few feet above some bushes, dropping lower and lower as it circled around and making a peculiar noise, as if terrified. As the observer approached the bushes he frightened a large cat from under them. Immediately the bird regained its self-possession and flew away.

At another time, attention was attracted by the excited cackling of some fowls that were under a large tree, and upon investigation the fact was revealed that the fowls were huddled together, apparently unable to move, and showing every evidence of being dominated by some external influence, which was found to be a large snake, ready to drop on its prey from a branch of the tree. Such incidents are common, and show the power one animal may exert over another.

This influence is sometimes exerted on certain *persons* by others, when all concerned are on the purely animal plane of existence. But no animal can exert this power upon entities living on the intellectual plane; therefore, when it is employed upon a plane other than the animal, the word "animal" should be dropped. It is no longer animal magnetism, but might more correctly be called intellectual magnetism. The power perceived in the animal kingdom becomes intensified on the intellectual plane, frequently dominating the animal to a marked degree. The strongest physical organisms seem to have but little

power to cope with this magnetism. Sandow, a man noted for his wonderful strength, a few months ago submitted himself to hypnotic tests before a number of prominent physicians in New York City. It is well known that he is able to handle two-hundred-pound dumb-bells without apparent effort, and to perform other feats showing astounding muscular strength. One of the doctors, a small man, who would have been but a child in Sandow's hands, put him under a hypnotic spell, and the famous "strong man" could not lift dumb-bells weighing even two pounds. He strained and tugged at them until he perspired profusely; yet he could not move them one inch from the floor. The physical giant was as clay in the hands of the potter.

If the fact were made clear that as man grows away from the animal plane his magnetic power increases, the term "animal magnetism" would soon be recognized as a misnomer. We often hear that a certain speaker has a great deal of animal magnetism because of his power to move and control audiences, when there may be comparatively little of the animal in the man. The term "magnetism" may be used on all the varying planes of thought—physical, intellectual, and spiritual: for there is as truly a spiritual as a physical or intellectual magnetism. The spiritual, however, has this difference: it has eradicated the selfish propensities and desires that exist to a great degree on the other planes.

Coming directly to what has been known as mesmerism, but now as hypnotism—the only difference being that the phenomena have been greatly diversified since the latter name has been adopted—we find that knowledge concerning this subject was first acquired by Europeans about the middle of the last century. There is no doubt, however, that certain persons in the far East have been familiar with it from the earliest times, and that their power

greatly exceeds anything known either in this country or in Europe.

Thought travels in waves; hence, it is not strange that several persons in different parts of Europe should at the same time conceive the idea that men are sensible to the influence of magnetism. Among others thus convinced was Maximilian Hell, professor of astronomy at Vienna. He advised a physician of his acquaintance, Dr. Frederick Anton Mesmer, to try to cure diseases with a magnet. Mesmer made a number of experiments, and found that he could exercise a singular influence over his patients. He immediately laid claim to the discovery of a great curative agent, and public attention was at once called to the new way of treating disease. Hell also claimed to be the real discoverer, and a serious dispute arose between him and Mesmer, the latter declaring that he did not cure his patients by mineral magnetism but by animal magnetism—a peculiar agent developed in his own body and conducted to the patients either with or without magnets. There is this in proof of his statement: that when he was graduated, and took his degree of M.D., in his thesis he held that the universe is pervaded by a subtle element having extraordinary influence on the human body and being identical with the magnetic element.

As a matter of fact, neither Mesmer nor Hell was the discoverer of magnetism and the curative properties of the magnet. In Dr. Franz Hartmann's work on "Paracelsus," we find the following:

"Paracelsus was well acquainted with the therapeutic powers of the magnet and used it in various diseases. He knew the powers of mineral, human, and astral magnetism, and his doctrines in regard to human magnetism have been confirmed to a great extent since the time of his death. More than a hundred years ago Mesmer created a sensation in the medical world by his discovery of animal magnetism and by his magnetic cures. His discovery was then believed to refer to something new and unheard of; but Lessing proved already in 1789 that the real discoverer of animal magnetism was Paracelsus."

It was about the year 1778 that Mesmer made his appearance in Paris, which was then the world's great center of science and literature. A commission appointed by the French Government to examine into Mesmer's discovery was unfavorable to him. The report admitted that a great influence was wrought upon the subject, but this influence was ascribed chiefly to the imagination. The impression left on the public mind by the report was that Mesmer was a charlatan, and from that time onward his influence waned.

The process of Mesmer was very different from that resorted to by latter-day hypnotists. His way of treating patients was to take several together, place magnets upon different parts of their bodies, and have each person hold in hand one of the rods of iron projecting from a tub filled with various kinds of minerals. The whole party was then connected by touching hands, and also by a cord passed around each person. The apartment was dimly lighted and hung with mirrors; strains of soft music occasionally broke the profound silence; odors were wafted through the room—while Mesmer, clad in the garments of a magician, glided among them, affecting some by making passes with the hands, others by look, and so on. The effects were various, although all were held to be in the highest degree beneficial.

Mesmer passed away in 1815, leaving many distinguished disciples, who continued his methods with varying success.

It would be both interesting and instructive to follow the study of this subject through its different phases up to the present, but space will not permit; so we will proceed to give some of the opinions and researches of the greatest hypnotists of to-day. Dr. Braid, of Manchester, England, who coined the word "hypnotism" to denote certain states of sleep into which the subject was thrown, demonstrated

by experiment that it was possible to produce an artificial sleep without any act or aid of another; that one had only to fix his eyes for a few minutes upon some luminous object placed a little higher than the ordinary plane of vision, at a distance of two or three inches, to induce this impersonal sleep.

The word "hypnotism" is now generally used to cover various forms of magnetism.

The usual method employed by Charcot in hypnotising a subject was first to get his good will, and then unexpectedly unmask before his eyes an electric or magnesium light. He could act equally well on the organs of hearing by suddenly and unexpectedly sounding a gong. The patient, not expecting it and becoming instantly motionless, would become transfixed in the gesture he was making at the moment the gong was sounded. Another method employed by Charcot was to place the subject near a large tuning-fork operated by an electro-magnet. Little by little, under the influence of the swelling vibrations thus produced, sleep would supervene and become as profound as when the other methods were used.

Charcot says that the psychic characteristic of hypnotic somnambulism is one of absolute trust—a boundless confidence on the part of the subject toward the one that has hypnotized him. No matter how improbable the story told in the presence of a person so hypnotized, he believes it, makes it his own, and it becomes the center of his entire cerebral activity. All his thoughts radiate from it until some new thought is furnished him that may be exactly opposite to the former. It is because of this state of mind that the phenomena of suggestion are so easily produced. Suggestion may be carried to almost any length.

"The more I have examined the facts and the more I have advanced in my study," says Charcot, summing up, "the more I am convinced that hypnotism is a reaction, not

an action." This remark can only mean that hypnotism is a suspension to a certain degree of the vital force that animates and controls the body of man. But it is more than this; it is a withdrawal of the soul from the body, in proof of which numerous cases may be cited of persons under hypnotic influence seeing and hearing things that were occurring at great distances.

Medical men are now turning their attention to hypnotism as a power to be invoked for the healing of disease. In the past, no one thing has wrought so much suffering and so perpetuated disease as the poisonous drugs administered by the medical fraternity; but a greater evil will result from the wide employment of hypnotism than from the use of drugs. Hypnotism is an inversion of the truth. It is putting to a wrong use a God-given power that should never be used to produce a reaction whereby the will of man is lessened, the faculties of mind are weakened, and the subject comes and goes at the beck and call of the one that controls him. No soul should ever seek to control another. In doing so man violates the law of his own being; and as he metes it out it shall be measured to him again. We have no moral nor spiritual right to compel another to do anything, no matter whether we believe it to be beneficial to him or otherwise. Hypnotism is founded on selfishness; it is but a combination of animal and intellectual soul powers. There is no thought of spirituality in Hypnotism from beginning to end; for where the Spirit of the Lord is there is freedom.

Some will ask, If you succeed in relieving pain, is it not an agent for good? It is not, and never can be. Its advocates claim that it is harmless, and that beneficial results ensue when used aright by trained, scientific minds, but that the medical profession should alone use it, to the exclusion of impostors and charlatans. This, however, would only be a transfer of charlatanism from one class

to another. It does not follow, because the medical profession has a certain knowledge of anatomy, that it understands the workings of the human mind. In fact the whole history of medicine shows rather the reverse of this, and hypnotism in medical hands would only become another instrument to destroy the liberties of the people.

Again, pain is not so much the enemy of man as it is his friend. It is a notification from Nature that man has transgressed her laws, and the dulling or overcoming of pain through other than a natural way is not going to benefit man in the end. It is only putting off the evil day.

We render an account in our bodies of the evil things we think. Mental science, therefore, would seek to overcome conditions of pain and disease, not through denying them away, but by seeking to make plain the laws that regulate life and by suggesting obedience thereto as the one thing needful to produce health and strength. It would emphasize the fact that there are powers latent in the life of man that if used aright would bring to him a greater fulness of life, and that freedom is needful for their development. Perfection of life comes to all through an understanding of the powers and forces latent in the soul and their rightful use in strengthening both mind and body. Mental science directs its efforts to the awakening of these inner forces and bringing about a true action of mind, which results in a controlled, regular movement of the different organs of the body.

Hypnotism weakens the will of the subject; it destroys his independence; it tends to a deadening of his mental faculties, so that in time he becomes more of an automaton, controlled and directed by the will of others, than a thinking, reasoning being whose life and actions are under the control of his own mind. I do not question the sincerity or the humanitarian impulses of the advocates of this system, but I do question the good

that is alleged to flow from its use. If we sacrifice our own independence, our own individuality, has not the price been greater than any seeming gain that may come to us through the overcoming of pain? When we are in harmony with the laws of Nature, we do not induce reactions; but we realize that a perfect, regulated action becomes necessary for either mental or physical health.

In conclusion, mental treatment produces true *action*, not reaction; the faculties of mind are quickened, not dulled; the will of the patient is increased, not lessened: showing that, while hypnotism is contrary to the law of God, mental healing is fully in accord therewith.

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THOUGHTS ON SPIRITUAL HEALING.

It is somewhat difficult to convince persons that look upon all suggestion as hypnotic that there is any difference between the suggestion given by a spiritual scientist and that given by a hypnotist. I shall try to show, however, in this paper, that the difference is a radical one.

A suggestion given by a hypnotist may be a good or a bad one; but he wills his subject to do, or not to do, as the case may be, using the influence of his will in such a way that the hypnotized person is practically at his mercy. It is claimed by many advocates of hypnotism that the moral nature of the subject cannot be perverted by a wrong suggestion; and that, although he will follow out and act upon one that is not in itself evil, yet when an evil suggestion is given the subject has sufficient moral stamina to resist it—that is, not to act upon it. This, I admit, may sometimes happen; but in the great majority of cases the theory is not tenable. I am persuaded that the average hypnotic subject will act as readily on a wrong suggestion, when entirely under the influence of the hypnotist, as on a right one.

From careful observation I have become convinced that hypnotic suggestion is a reversal of certain laws that regulate life, and that any seemingly good effects that flow from it will prove in the end to be detrimental to the well-being of the subject. We are too ready to reach conclusions when we perceive certain changes in mind and body that at the time apparently affect the patient for good. The history of medicine proves this conclusively.

The things that produced the quickest results were at one time considered the most valuable remedies. For instance, mercury was first thought to be an invaluable medicine, but its after-effects have undoubtedly been many times more disastrous to the body than any disease that it seemed to remove. Again, few persons will question the effect of antipyrene in reducing fever; yet this drug has killed more people than it has ever helped—by bringing about an unnatural condition and thus forcing such a reaction that the heart was unable to perform its functions. And this is true of all the different serums: the seeming present good is as nothing in comparison with the evils flowing from a poisoned state of the blood.

It will take time for the masses to become convinced of these things; but sooner or later it must become evident to thinking minds that unnatural actions and reactions of mind and body can in no way be conducive to health—that health and strength must proceed from natural mental actions, which in turn give place to natural physical actions. If we would make a careful study of the human mind we would perceive that it acts most truly when allowed the greatest freedom to follow its natural bent—that anything in the nature of compulsion tends to restrict its normal development. We would also see that mental freedom and harmony inevitably keep the body in a healthy (harmonious) condition.

The true office of individual minds in their action upon others is to present truths, not to try to enforce their acceptance. We should never use our wills to force another to do, or to refrain from doing, even that which would be best for him if he followed our suggestion. Spiritual treatment has for its object the presentation of eternal truths, leaving it optional for the patient to receive and act on them or to reject them, as he may choose. In this respect it differs essentially from hypnotic and all other

methods in which the reverse of this plays the most prominent part. Many well-meaning persons engaged in the healing art introduce certain things into their treatment that in a sense are akin to hypnotism. Anything that will not in the end prove beneficial to a patient, no matter what the seeming present good may be, is not a good thing to suggest to the mind of another. Any suggestion that has not for its object the elevation of the moral and the betterment of the physical side of life cannot be helpful. And anything that tends to deceive, so that the mind is diverted from the *realities* of life, can never bring gain to any one.

Now, I do not question the honesty or sincerity of the persons using these erroneous methods. Personality should play no part in our discussion. We want to know more about the laws that influence our lives for good, rather than to enter into personal controversies that are really of no benefit to any one. The question before us, then, is one of principle—the dealing with principles—and not an attack on any person or body of persons.

Every thought that enters the mind of man must to some degree affect his life, either for good or the reverse. All true suggestion, then, must have for its aim the presentation of the truth and nothing but the truth. When, therefore, any one denies away the visible universe, the visible body of man, sin, disease, the sorrow and distress of life, etc., he is not dealing with the truths of life, but rather dwelling in its shadows. The visible universe and the visible body of man are the clothing of invisible forces or powers that lie back of them. The sin, disease, and sorrow of life, while not real or eternal, have an existence that can never be overcome through any mental process of denial. Evil is overcome only by good. It is only as the heart of man becomes fixed on the eternal realities of life and truth that evil disappears; and it is only as the sunshine of God's love enters the mind of man that the

unreal shadows of life vanish. Why should we perpetuate the existence of evil and disease through "denying" them? Do our minds become more illuminated? No; the process of denial is after all one of weakness and despair. It never elevates nor spiritualizes the life. The things we mentally deny we must *picture in mind*; and thus the mind becomes filled with unwholesome thought-pictures.

The mental scientist stands fairly and squarely on the affirmative side of life, declaring that God is omnipotent, omnipresent, and omniscient. Every suggestion he gives has this as a background. Every thought-picture has in it the radiance of light and truth. Knowing that all knowledge is of God, he realizes that all knowledge must be good—therefore there can be nothing evil in the wisdom or power of God. Thus we see that spiritual healing overcomes the false existence of evil and disease by the affirmations of eternal, omnipresent good and of eternal life and health, recognising but one will in the universe—the Will of God becoming manifest in the life of man. In the light of this truth, no spiritual scientist may exert the human will in such a way as to compel another to think or act as he may wish. In every treatment he gives, his own personality sinks out of sight, and only the principles—the truths of life—are brought into the foreground. Every thought of *self* is obliterated.

In God "we live, and move, and have our being." There is a spirit within man that when recognized by the mind is perceived to be one with the universal Spirit. He is one with the universal Soul of things. This is what spiritual treatment seeks to bring about—the recognition of the indwelling Spirit of God; the becoming at one with God; the human will disappearing before the Divine Will; the light shining in the darkness becoming a living flame, so that soul and mind and body are enlightened thereby.

It is a knowledge of this truth that brings the absolute freedom of life, whereby a man becomes a law unto himself, disclosing in his own life God's perfect image and likeness. The health, strength, and perfection of life can come only in this way.

If we should succeed in banishing pain through the mental process of denial, the temporary good would in no case be beneficial, because pain, after all, is an index to the violation of law. Through pain we become aware that something is wrong. If the pain be lasting, sooner or later we shall ask ourselves the reason for it. And when we perceive that it is the physical result of wrong mental conditions, we are bound to shape our thoughts in a higher and truer way. Thus we gain more knowledge of life through the observance of discordant states and afterward by overcoming them.

The great law of contradictories shows us in the end the "strait and narrow way" of life. The good of life becomes manifest through that which contradicts it. Sooner or later we realize that sin of mind and disease of body are not natural conditions; then we seek to replace them by true ones. The seeming evil of the world, therefore, is that which in the end shows us the way of life. By "denying away" the evil, we deprive ourselves of the experience necessary for our development. Darkness proves the reality of light. Ignorance proves the reality of knowledge. Sickness proves the reality of health. When we have proved the reality of anything, then the seeming, or that which contradicts reality, is seen in its true light as being only the shadow. In our pressing forward to the light we leave the shadow behind, and it has lost all power adversely to affect our lives. Thus "the tree of knowledge" by which we solve the mysteries of life is the tree of good and evil; and the evil is only dissipated from the mind of man by overcoming it with the good—by

realizing that good is an eternal reality and that evil is only the negation of good. It is this negative side, acting as a background, that makes evident to the human mind eternal life, love, and truth.

Spiritual treatment, therefore, has for its sole object the understanding of the laws that regulate life, in order that conformity may come through such knowledge. The *body* of man is not treated for health or strength. Physical weakness or infirmity is indicative of an untrue mental state. Change this mental state to a true one, through overcoming the false ideas by the truth, and the physical man so responds that the body becomes completely transformed through the renewing of the mind. Spiritual treatment is sowing the seed of God's word in the mind of another. That seed, if the ground is prepared for it, will bring forth fruit after its kind.

In giving spiritual treatment, the healer should first realize the things he desires to impress on the mind of his patient. He must feel them as soul-states first, and see them as thought-pictures next. He should also be positive concerning the truth of them. In giving his treatment his mind must be single to them, so that his soul and mind become absorbed in what he is doing to the exclusion of everything else. He should realize that he is one with all life—one with the life of God and one with the life of man; for it is such realization that brings rest and peace of mind and health and strength of body.

PSYCHICAL RESEARCH.

Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether. Whenever we can break our limitations, we find ourselves on that marvelous shore where Wordsworth once saw the gleam of the gold.—*Mabel Collins.*

Two great races, the Aryan and the Semitic, have given to the world the greater part of its religious thought. We, as a people, belong to the former; but we take our religion from the latter. The Aryans probably had their origin in India, and thence spread over Europe. The Semitic race remained in Asia, with the exception of the Jewish branch, which became scattered over the face of the earth; and for two thousand years its members have been the shunned outcasts of all nations. It is from this branch that we have taken our religion, although we are of a different race—the descendants of a people whose religion antedates that of the Jews. We have looked upon the Jews as our inferiors; but we have gone to them for our religion, and the only authority on religious questions recognised by Christians is that derived from the writings of the Jewish people in the Old and New Testaments.

Prior to the coming of Jesus, the Jewish people had no strong conceptions concerning immortality. Occasional passages are found in the Old Testament intimating a belief in immortality; but these occur only among the most "inspired" writers. Many passages give a very different impression; for instance, Ecclesiastes iii. 19-21: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that

a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

In fact, among the whole Semitic race—the Syrians, the Babylonians, the Chaldeans, and the Egyptians, as well as the Jews—immortality never was explicitly taught. The belief of the ancient Egyptians was that the soul left the body at death and could go where it willed—during the day, but must return to the body at night. The soul would continue to live so long as the body remained intact; but as soon as the physical structure was disintegrated the soul was annihilated. Consequently, every effort was made to preserve the body. Pyramids were built, and in them were placed the embalmed bodies of the kings; tunnels were dug under the Nile, and bodies placed in caskets were hidden there. The Chaldeans' belief was about the same, but they differed from the Egyptians in one respect. They believed that the departed soul retained all its earthly desires; therefore, the family or friends of the dead placed food and drink near the tombs—otherwise the deceased persons would wreak vengeance upon the living. There were no thoughts in connection with the dead to cheer the living. In the Hebrew mind even of to-day it is very doubtful if a belief in immortality is firmly grounded. Go to any of the large Jewish cemeteries in Europe or America, and on certain days you will find them filled with people mourning and lamenting—crying in anguish over their departed. It is a sight never to be forgotten.

Prior to the Christian era, there was a gloomy grandeur about all the religions of the Semitic people, but not much to inspire the soul with hope concerning a future state. In order to find a religion of hope, we must resort

to the Aryans, who began early to burn their corpses. This very fact proved that they did not regard the dead body as necessary to the soul. The word *epitaph* (from the Sanskrit) means "the place of burning." The practise of cremation would not have been introduced unless the people believed that the departed soul could not return to the body. The very names of the Aryan gods conveyed the idea of hopefulness to the mind. There were Devas, the bright and glorious one, and Yuma, the great god of the departed. The meaning of Yuma is "self-restraint."

In the early Aryan religion the worship was extremely simple. There was no priesthood, but people prayed to the gods and sang hymns of praise. They believed that when the outer body passed away they would have a body very much like it, but more ethereal, which would live eternally. After the coming of the priesthood, however, different castes arose, and religion became largely ceremonial. But the idea of immortality never was obliterated. Thus we see that the Aryans and the Semites differed much with regard to immortality. Among the latter it was either not believed in at all, or was made dependent on the preservation of the body or on some other condition. So far as we know, not until the coming of Jesus was immortality declared a fundamental principle. Thus we can readily understand what a New Testament writer meant when he said that Jesus brought life and immortality to light. With Jesus, the *spirit* was ever the quickening and renewing power: the body was of very little consequence. Again, we find Paul basing his hope of immortality on the fact that, if it is possible for one soul to attain it, then, according to the eternal and unchanging law of God, all souls must do likewise.

We come now to the question, Can we know and realise immortality in the present? This brings us face to face with another question, intimately related to it: Can

we know anything, while in this life, of the life that lies beyond this plane of mortal sense? The two questions are so closely related that we will consider them together.

Not long ago, the Right Honorable Arthur J. Balfour, leader of the British House of Commons and a member of the Royal Psychical Research Society, declared in a public lecture that there could be no doubt whatever that under favorable conditions communication could be established between persons in this life and those that had passed to another plane. The greatest living English scientist, Alfred Russell Wallace, and many others of like eminence, take exactly the same position. Thus we see how men of importance and influence in the world regard the matter.

It is claimed by many that we can know nothing concerning any plane other than our own material one; but that claim is based largely on the assumption that because *they* have not proved otherwise, no one has. Usually, people that assume this attitude give but little evidence of spiritual development; while, on the other hand, many who are highly developed, spiritually, declare that nothing could shake their belief in the realities of another plane of existence. Those claiming to have developed certain soul powers say that they not only see but *converse* with the departed. Still others are sometimes under an influence that is apparently foreign to themselves, and while in that condition *talk* of things of which in their normal state they have no conscious knowledge. We find yet others who are impelled to *write* many things that it is not possible for them to know through external means. How is this done? Some of our occult scientists say that it is through the action of the subconscious mind; but this hypothesis utterly fails to explain many occurrences that have come under my own observation.

Many of the world's greatest teachers of spiritual thought have made statements similar to the following:

"As it is in the heavens, so is it on the earth." "As it is in the highest, so is it in the lowest." What do they mean? Simply this: There is one universal law acting in and through all things, and, if we understand the operation of that law on any one plane of thought, we have the key that unlocks the secrets of the universe.

How are spiritual phenomena that come to us from other planes of thought to be considered—disregarding, of course, the opinions of those who are entirely skeptical? Many fully believe in "spirit-communications," but with opinions greatly at variance. Some seem to have an idea that departure from its physical body endows a soul with correct knowledge of all things spiritual, and that, no matter what the communication may be, it must be accepted as truthful. Others are never so happy as when engaged in obtaining certain kinds of "physical manifestation"—rappings, table-tipping, playing on banjos, etc. If the matter were to end here, we might well say, Deliver us from a knowledge of such things! But does it? Why not apply a little of the common sense we use in other matters? Why not "try the spirits," and find out if they are of God? Why not follow the injunction of the apostle?—"Beloved, believe not every spirit." Why not recognise the working of universal law here, as well as in purely physical phenomena?

If very ignorant persons, still in the body, should come to us claiming to be possessed of great knowledge and understanding, it would not take us long to discover that they were impostors and that we could not depend upon their statements. It would not make an uncivilised Indian a professor of mathematics to take him from the plains and place him in Yale College. The mere fact of his being there would not give him an understanding of mathematical law. If a man is a liar or an ignoramus in this world, his passing out of the physical form will not

make him a Washington nor an Aristotle. The law of spiritual development is that man must work from within his soul outward; and growth is a question, not of place, but of earnest desire on the part of the ego.

When considering "spirit-communications," many persons, apparently wise in matters pertaining to the physical world, lose all their common sense and believe anything that purports to come from a departed soul. An untutored Indian, whose advice is neither asked for nor accepted in this world, is considered competent to advise on the weightiest subjects after passing into the "spirit-world." Let us look at these facts in a rational manner, without being either bigoted or gullible. There is a "happy medium" between the two extremes. When statements purporting to come from Socrates, Carlyle, or Emerson, are infinitely below the standard of thought left by such men on this plane, the fact is alone sufficient to bring discredit on the communication. The law is one, no matter what the plane; and if our application of it is true regarding mundane affairs, then its truth is only a question of degree on the higher plane. Look at the different planes of thought existing in *this* world: do you suppose that in another world people will be equal in development? Far from it; the mere discarding of the body will produce no change of soul. If a man is a liar here, he will be a liar there until he learn better. If he goes out of this world with a mind filled with hatred and malice, he will take that with him; and until light and truth enter his soul, dispelling the darkness, these attributes will continue to characterize him.

Messages that come from highly-developed souls on the "other side" show that the moral and spiritual natures are not greatly changed by what we call death. People that go out of this life retaining their sense desires and a love for earthly pleasures live close to the earth plane.

Their forms are gross and non-luminous, unlike those more spiritually developed. They do not look to the higher influences of their own plane for light, but rather to the people on earth with whom they have more in common. Neither can the spiritually illuminated of their own world help them until they become awakened by the aid of souls on this plane, because there is no point of contact. When once awakened, however, they may be acted upon from both planes of thought. In the light of this we can see why the early Christian Church prayed for the souls of the departed, and why one of the greatest Churches of to-day continues to do so. There is no "hell" on the other shore bounded by time and space, but there is one formed out of the conditions of untrue thoughts; and its duration is extended only by preferring darkness to light. What men sow they must reap, here or elsewhere.

The quality and condition of the spiritual body are determined by the spiritual nature. We know this to be true on this plane; and that which is true here must hold good on all other planes. Again, there are thousands of people in the slums of our great cities that have no point of contact with the spiritual-minded; their bodies must be cared for and their minds quickened before there can be that spiritual awakening which can bring them in touch with the spiritually developed, who would be willing and glad to help them if the time were ripe. On earth we find conditions analogous to those said to exist on the "other side." Take the city of New York, for instance. We find here people living on many different planes. The sun shines for all; the same atmosphere is for all; yet some are cold, miserable, and hungry, while others have everything that heart can desire. We see many degrees of physical and spiritual development; yet all are living in one place, and the place that is heaven to one man is hell to another, according to the way he relates himself

to his environment. He becomes wrongly or rightly related to his environment through the use or misuse of his mental and spiritual powers.

There is, as we know, a right way and a wrong way to do everything. Spiritual scientists believe that when they are in accord with law on this plane they must obtain true results, and when in opposition they obtain false results. In psychical research, therefore, whatever may arise, we should always *apply the law*. Idle, curious, heedless investigation can bring no gain, but rather harm. One's own mental and spiritual condition will determine the class of souls one calls about him from the unseen world. If one earnestly strives to unfold his own innate spiritual powers, the endeavor will aid him in comprehending all the mysteries that perplex him. Jesus said: "In my Father's house are many mansions." When we step out of the houses of clay we now inhabit, those that we shall enter next will be beautiful or otherwise as our thoughts have been good and true or the reverse. We may select a mansion that is beautiful if we *will* to do the Will of the Father. "Believe not every spirit, but try the spirits whether they are of God." (I. John iv. 1.)

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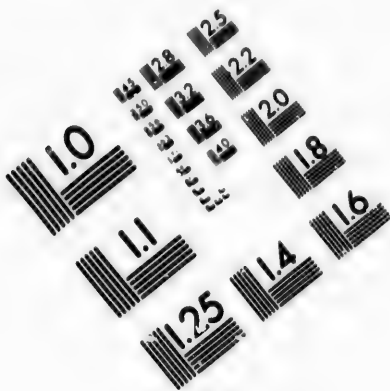
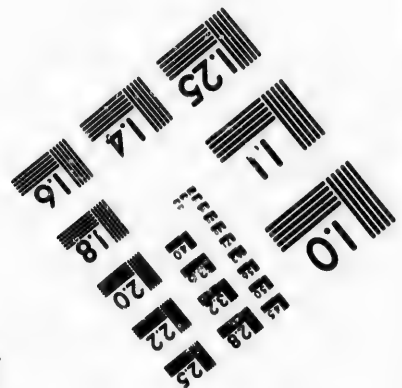
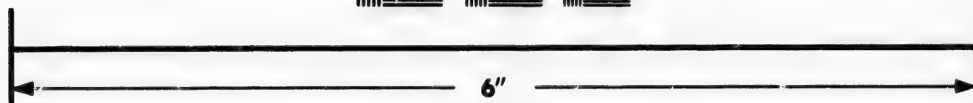
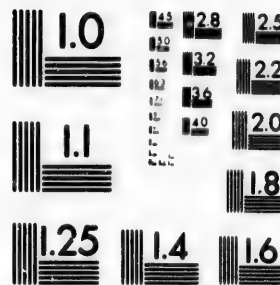


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TELEPATHY A SCIENTIFIC FACT.

Few persons that have given any intelligent attention to the subject of telepathy any longer question the fact that thought may be directly transmitted from mind to mind without a visible conductor. We may be cognizant of many phenomena, and yet be unable to define the laws that regulate and control their action. While scientists and other men of note are agreed that direct thought-transference is an established fact, yet no one has as yet been able exactly to define the law under which it takes place. Many interesting and plausible theories have been advanced, however; and, while we understand that certain conditions are necessary, yet how thought, forming itself in one mind, is psychically transferred to another mind, remains a mystery.

In this paper I will briefly note some of the conditions necessary to obtain the best results. The mind of the sender of the message should be thoroughly imbued with the thought he desires to transmit. When it absorbs his whole mind, to the exclusion of everything else, so that his thoughts become definitely centered, then with his thought-picture let him feel as if he were in the presence of the person he desires to influence. No matter what distance they may be apart, after a little will come a feeling of nearness to the person; the thought of distance will gradually disappear from the mind and the feeling of nearness increase, till finally he will feel as close to his friend as if they were both in the same room. On the part of the sender, then, clearness of

vision as regards thought-pictures is especially needful—the focusing of thought, or concentration of mind: this in turn being reenforced by the action of will.

On the part of the receiver, a restful, passive state of mind seems to give the best condition for the percipience of thought. I have found, after many years' experience, that the sleeping state is the best; and next to this, when the body is thoroughly relaxed, which is the sure indication of mental relaxation.

People talk glibly about "coincidences," and of things "happening." Nothing ever happens; everything, whether great or little, is caused by the action of law. We may not understand the law, but that is no reason why we should deny the effect. The universe is not governed by blind chance: law and order reign supreme. What appears to us to be disorder and lack of law, could we but discern it aright, would be seen to be an orderly succession of events. Ignorant and unobservant, bigoted, or prejudiced minds may take a different view, blinding their eyes to the light of truth; but this in no way affects the facts, which such minds are too narrow to perceive.

I wish to put on record a number of facts along this line that have come to my personal knowledge, before approaching the question of mental healing at a distance, which I shall consider in the next paper of this series. In regard to all these incidents, there are living witnesses who can prove their truth. The first I will relate is the answering in every detail of a letter that had not been actually received. I was seated at my desk, attending to correspondence, when the elevator-boy entered my office with letters for me. I recognized from whom one of them came by the handwriting on the envelope, and it came to me like a flash that I held in my hand a letter I had just answered. Calling to a friend who was sitting in my office at the time, I remarked that I wished to read to him the contents of a letter I had not yet opened.

"In the first place," said I, "this letter contains a post-office order for twenty dollars; it is from Mr. E——; he says in it to stop giving treatment, as he is quite recovered from his trouble; he returns thanks to me and inquires about certain books. Now, we will open the letter;" which I did, and found that it contained the remittance and read almost exactly as I had given it. "Now," said I, "we will open the letter I had already written before this was received, and which is already addressed and stamped." I then opened it and showed my receipt to the party for twenty dollars. I read my own letter, which answered perfectly the questions asked, and said I was very glad to know he was well and that treatment need no longer be continued. How I came to write that letter before receiving the other, and just at the time I did, is a little difficult to say. I was thoroughly convinced that I had received both the letter and the money when I was answering it; but the instant I looked at the other letter it came to me that I had previously received no such letter.

A few years ago I spent some time at the seashore, and while there had talked with a lady on the subject of thought-transference. She said she believed it possible that persons could be benefited by *present* mental treatment, but could not believe that thought could be directly transmitted from mind to mind at a distance; that what was looked upon as thought-transference was merely coincidence, and that the facts could be more easily accounted for in that way than in any other. While discussing the question, I perceived that this lady had developed many qualities of mind needful for such thought-transmission. I gave her a few suggestions, asking her to use them in an effort to awaken me out of sleep any time during the night that she might be awake. A few days later I turned to her at the breakfast-table and said, "You awakened me this morning." She looked surprised and asked

me at what time. "At exactly ten minutes before five," I replied; "you thought of the suggestions I gave you, used them, then looked at your watch, and for about two minutes you were quiet, when you turned on your other side in bed and in less than two minutes were fast asleep." She seemed very much surprised, but said she had done exactly the things I had related and in the same order. She is now a thorough believer in thought-transference.

I was camping out some time ago with a gentleman much interested in all occult matters. We had a cot apiece in our tent, and one night, the last thing before going to sleep, I requested my companion, should he awaken any time during the night, to ask me mentally to wake up; then, turning my back toward him, I fell asleep. About three o'clock I awoke and said, "You had better pull the clothes on, for you are very cold." His answer was: "How did you know that? Your back is turned to me." Now, when my friend awakened, the first thought that had entered his mind was that of awakening me; the second was that he was cold, and that the clothes had slipped off his cot. He said that not an instant of time had elapsed between his first thought and my answer. It was just light enough for him to see that my back was toward him.

I was out walking early one morning, my mind being in an unusually restful condition. Presently it seemed to become absorbed in a number of unreal and visionary things concerning another person. The experience made such an impression on my mind that, meeting the person later in the day, I could not refrain from telling him the things that occurred to me in the morning. When I had finished relating them, he said, "Why, that is exactly what I dreamed this morning, and I could not have told it better myself."

One night I dreamed that a friend was calling to me

for help. At first I could not see him; then it seemed as if I were looking from the ceiling down on an apartment that was perfectly familiar to me, and that the person calling for help was running around the room pursued by a man whom I knew quite as well, and who seemed to be trying to do bodily injury to the other. Another call for help came to me, and I awoke. The very vivid dream made a deep impression on my mind, because of my intimate acquaintance with both persons, who were also friends of each other. In the morning I could not refrain from writing to the person who seemed to call to me for help. I related all the circumstances that are briefly told here. I received a letter the following day, demonstrating that our letters had passed each other in transit. It related the dream just as I had experienced it, telling me that the writer had been awakened out of his sleep by the sound of his own voice calling on me for help. Scarcely a day goes by that things do not occur that prove to me the truth of telepathy; but I know of nothing in my experience quite so remarkable as the incident just related.

I am not only convinced that thought is transmitted directly from mind to mind, but that it also leaves a definite impress on material things: so that sensitive minds may get thought-impressions from visible objects about them. This would seem to upset many theories widely entertained regarding thought-transference, and make it more difficult to account for. If thought produces an etheric vibration, by which thought-pictures are projected from the mind and transmitted by this agency, how is it that these same pictures seem to attach themselves to material things and again give their impress to the minds of men?

In this connection I will relate a few incidents, out of many of a similar nature, that have occurred to me.

Some years ago I slept in a room in which an awful crime had been committed. I had no knowledge of that

fact, but had been in the room only a few minutes when my mind became seized with a fearful apprehension. Little by little the whole picture of the crime seemed to weave itself in my mind. That night was the most unrestful one I ever experienced, and on making inquiries afterward I found that everything had occurred substantially as it came to me. Some might say it was the result of the mental action of the persons then living in the house; but they were not the occupants at the time of the crime. Furthermore, I slept later in another room of the same house and received no such harrowing impression.

The clothing of a bed (sheets and pillow-cases) upon which I once slept had been sent to a Chinese laundry, of which fact I had no previous knowledge. The first night I slept upon them, after they had been returned, my dreams were filled entirely with Chinese persons and scenes. The next night the same things occurred, but to a lesser degree. I was so impressed, however, that I made inquiries of the woman in charge of the room and was told that the laundress had not called that week and that she had therefore sent the clothes to a Chinese laundry. This to many would doubtless have seemed a mere coincidence; but exactly the same thing occurred six months later under similar conditions.

I remember once sleeping in a room at a friend's house, and, being asked next morning by a member of the family how I had rested, answered that I had slept very well but had dreamed a great deal about dressmaking. I was then told that for several days previously a dressmaker had used the room for that purpose.

I once occupied a room in which a man ill with consumption had "lived and died." I had no knowledge whatever as to the last occupant, but both in my waking moments and while asleep I would experience the feelings and think the thoughts that one suffering from this

trouble is supposed to have. I could not account for this state of mind, and concluded that it must in some way be connected with the room. Upon making inquiries I was told of the fact just recorded.

I have related only a few of my personal experiences, but I have known many other persons that have passed through similar events. In the light of these facts, we can better understand why St. Paul sent handkerchiefs and aprons to sick persons at a distance, and thus actually performed cures. The thought of man impresses everything about him, and that thought seems to live on—even when its human author has passed from this plane of existence—uplifting and benefiting other minds or producing a contrary effect.

It is not well to be superstitious concerning anything, but it is well carefully and thoughtfully to consider each and every question that presents itself to our minds, no matter what its guise may be. Only in this way can we arrive at a true understanding of life and a solution of its problems.

HEALING AT A DISTANCE.

Although many persons believe in the healing efficacy of present mental treatment, yet some are not at all disposed to admit that treatment given from a distance may prove beneficial. And others, while acknowledging the fact that cures are effected through absent treatment, attribute such healing to faith in the mind of the patient, who, knowing that something is being done for him, really induces a mental state that in the end results in health. I confess this was my own belief when I first considered the matter, and for a long time I refused to give absent treatment because of conscientious scruples about receiving money while uncertain as to whether I was giving real return. For more than a year I carried on a system of experiment—the details of which it is unnecessary to relate here—when I became fully convinced that, under proper conditions, absent treatment was as beneficial in its effects as present treatment.

I grant that it is an exceedingly difficult matter for persons to believe that any effective result can come from the absent method of giving mental treatments if they continue to view human life as it has been regarded in the past. If we consider men and women as distinct units, each having a separate existence—entirely independent of any other entity—the problem becomes more complex and harder to solve than when considered from the spiritual scientist's point of view.

A Hindu Swami, referring to the saying of Jesus, "Love thy neighbor as thyself," said, "Thy neighbor is

thymself." This fully accords with the Apostle Paul's statement that we are members one of another, and that in the Christ-spirit we realize this unity, or oneness, of life. If we can conceive of humanity as being one great body, to which every individual soul is related in one capacity or another, then the action known as "absent mental treatment" is neither so mysterious nor miraculous as superficially it may appear.

I know that I have the power to affect different parts of my own body through centering thought on those parts or withdrawing thought from them; also, that I can increase or decrease, at will, the circulation of the blood, or life force, throughout any part of my physical organism. Now, if an individual is able thus to produce a definite effect in or upon any part of his own body, he, being an inseparable member of the great body of humanity, is able to produce an analogous effect on some other part of the larger whole. Whether or not he is conscious of this, he does inevitably produce such action, either for good or ill; so that rejoicing or sorrow in one mind certainly affects the rest of humanity. Persons are often depressed without apparent reason; again, they are frequently joyous and happy without being able to perceive the cause that brought about such a state. But these emotions exist because of the relationship established by the individual with either depressed or joyous mental states of the great ocean of humanity.

The earnest seeker after truth should first strive to understand the law regulating his own being, because, whether he knows it or not, everything that occurs, little or great, is the result of eternal and unchanging Law. All the disease and discord of life flow from a lack of understanding as to its application in human affairs. Every inharmonious or discordant state, whether mental or physical, shows a lack of conformity to the law. These states

should prove to the truth-seeker that knowledge of law is the first requisite, and obedience to its requirements the second. These essentials present, every discordant note would disappear from his mind and the perfect harmony of life become evident; for, knowing the law and its application in his own life, he would thoroughly understand the law that governs the entire body of humanity. The whole force of his life would be so directed as to influence any part, and to a certain extent all parts, of the grand mental and physical organism of mankind.

In the giving of absent treatment, then, there must be something more than a belief in the mind of the healer as to the unity, or oneness, of life. He must have a realization so deep that it starts from the very soul of being that he is one with the All; that all are God's children; that God's life and intelligence animate each and all; and that life and intelligence are only restricted by one's capacity to receive, the influx being ever as great as the demand.

The metaphysical healer cannot permanently give health, strength, or happiness to another mind or body; but he can throw light on the way of life, making clear to the patient the true course. The healer sows the seed; God gives the increase. The treatment of another mind consists in awakening it to new desires and new aspirations, rather than in giving something that the person does not already latently possess: because the arousing of certain desires and aspirations will cause the mind to turn to the Fountain-head, whence every need may be supplied. In the conscious effort to affect his patient, the healer realizes, first, that he is one with the Source of all life; second, that he is related to the whole of life and to every part or expression thereof; and third, that he is nearer to the life in the individual soul of another than he is to his own hands and feet. He talks mentally to the patient as he would reason with himself. The union

between one soul and another—between one mind and another—thus becomes so complete that it might be said they actually *blend*. The thoughts, desires, joys, and hopes of the healer fill the mind of the patient so that the new, uplifting, higher ideal of life enters his mind. The very depths of his being seem to be stirred; and the soul, awakening, brings a renewing of the mind, which in turn quickens every action or function of the body.

This explanation of a subtle process may seem vague and unsatisfactory to some, but to those who have realized the truth of these things it will undoubtedly appeal. It is difficult to take mere words, as representatives of material things, and endow them with spiritual meaning: only they that have eyes can see; only they that have ears can hear.

In giving either absent or present treatments, all formulas should be avoided, as they tend to throw limitations about the healer. The one necessary thing is to understand the needs of the patient. When one comprehends his own needs, he sets about to supply them. This should be the case in the giving of mental treatment. The healer, having attended first to his own greatest needs, may then, out of his own fulness, point out the way whereby another's lack may be supplied. He should not dwell on the evil (or negative) side; what seems to be evil is only the lack of true development—ignorance as to the true direction of the power of life. In giving a treatment the healer should have but one way in mind, and that the true way. He only confuses another mind and makes an *entity* of evil when he denies its existence. It is not the denial of evil that makes an undeveloped mind strong in the truth, but a knowledge of spiritual things.

Many persons are both intellectually and spiritually lazy—not wanting to do anything for themselves, but willing to have everything done for them. These people

are continually in need of treatment; they are like a watch, which needs winding every twenty-four hours; they live on the strength they get from the healer, not generating as they should the forces of life for themselves; they are not willing to use their own powers of mind and soul, but think that, so long as they are paying a stipulated sum of money, the one treating them should keep them in health. Very often they are disappointed when they find themselves far from well, notwithstanding all the treatment they have received. A patient makes a great error when he relies exclusively upon the healer instead of trying to rise, so far as he knows how, through his own power. The patient that works conscientiously with his healer is the one that will express health the soonest. Let him, first of all, try to be bright; to look on the hopeful side of things; to think thoughts of health and strength. This mental condition tends to make him more receptive to treatment; and, when new thoughts and desires enter his mind, let him try to give them expression—not to put them aside and refuse to act upon them, but to act on every new and true impulse. The patient taking this course must soon give expression outwardly to that which already exists inwardly. Health of mind precedes health of body: the whole mind makes the whole body.

After all, the phrase, "absent mental treatment," does not give the true thought. It is used to denote bodily separation only; there is no other state of separateness. There is not even so-called material separation: because the very materials that compose the body have no separation as between the body of one person and that of another, no matter what distance the two may be apart. All mental healing, therefore, is really present treatment, whether the patient's body be close at hand or miles distant. There is certainly a communion—a meeting of mind with mind, and soul with soul—regardless of what

we term respectively time and space. Therefore, let the patient drop all thought of separation between the healer and himself; let him feel that the treatment is going to prove effectual—that it is going to accomplish the desired result—regardless of time or distance. This also will tend to put his mind in a condition of receptivity.

The office of the healer, then, is to impart a true knowledge of life to the mind of the patient; to dwell on the affirmative side; to keep ever before the mind the absolute truth of Being—the absolute quality of Love; and to throw light on the path of life. This is the healer's sole office. Each soul is endowed with the faculties necessary to work out its own salvation, or, in other words, to come into a knowledge of its own glory and greatness as a perfectible expression of God, containing within itself the fulness of the God-head. As Jesus said, "He called them gods, unto whom the Word of God came." When the Word of God becomes fully manifested in the life of man, then does he truly express the perfect image and likeness of his Creator.

